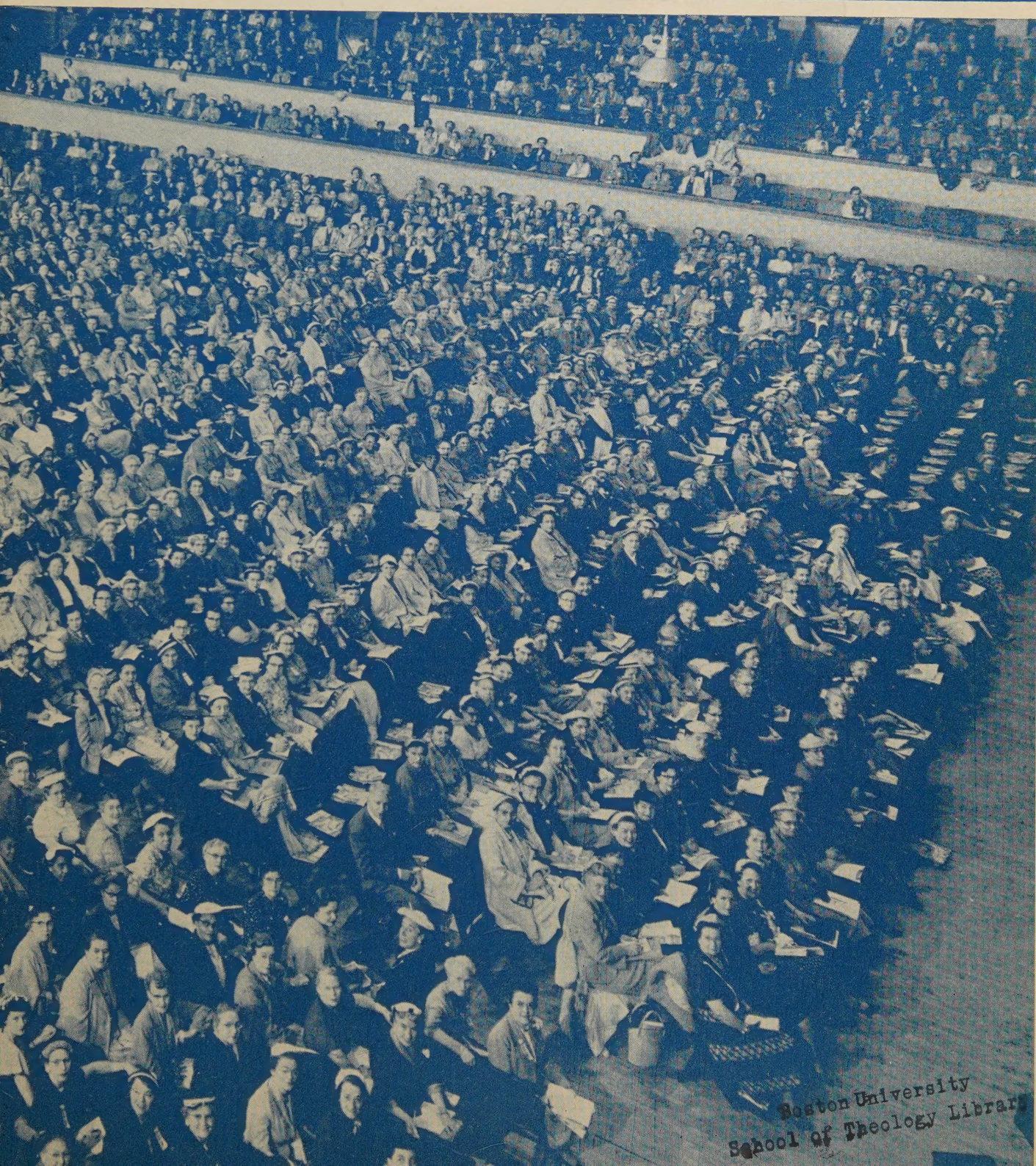
JULY—AUGUST, 1954

The Methodist Woman



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JULY-AUGUST CONTENTS 1954

	PAGE
New Ventures	3
Adventures of a Rural Worker, by *Ella Virginia Courtney*	4
The Vitality of the Indian Church, by *Lucile Colony*	5
Study Book Projects for India and Pakistan	6
Student Work—What Does It Mean? by *Florence H. Cox*	8
Residence Halls	9
Circle Program, by *Ivy Childs*	10
Christian Social Relations and Local Church Activities	11
What U.N. Charter Review Can Accomplish	12
The Assembly Bulletin	15
The Assembly: Its Plan and Purpose, by *Mrs. Frank G. Brooks*	16
Peacemakers—Christian Responsibility, by *Bishop G. Bromley Oxnam*	19
Africa in a Turbulent World, by *Eduardo Mondlane*	22
Asia in a Turbulent World, by *Mrs. Ascuncion Perez*	23
"His Works," by *Bishop Newell S. Booth*	25
The Eternal Contemporary, by *Dr. Ralph W. Sockman*	27
Hope in Christ . . . In India, by *Bishop Shot K. Mondol*	36
Hope in Christ . . . In Korea, by *Dr. Helen Kim*	37
Hope in Christ . . . In the United States, by *Dr. Georgia Harkness*	38
The Committee on Program at Work, compiled by *Mrs. Harold Soulen*	47
Chart and Compass—Buried Treasure	49
1954-1955 Check Sheet for Quadrennial Goals	50
Missionary Education—Supplementary Book List	53
Children's Work	54
Wesleyan Service Guild Newsletter	55
Cultivation Fund	57
Literature and Publications—Can We Get a Bite?	58

RECENT ARRIVALS FROM—

India: **Misses Ruth Eveland, 305½ West Van Buren, Fairfield, Iowa; Florence Masters, Guthrie Center, Iowa; Martha Shelby, 2027 Ridge Avenue, Evanston, Illinois; Lois Biddle, R. D. 1, Williamsburg, Pennsylvania.**

Korea: **Miss Marion Conrow, care of H. P. Morris, 1155 North River Blvd., Wichita 3, Kansas.**

Mexico: **Misses Orlene McKimmey, 109 Milling Drive, El Dorado, Arkansas; Gertrude Arbogast, 725 South Elmwood Ave., Oak Park, Illinois.**

Southern Rhodesia: **Miss Ida Scovill, Pioneer, Ohio.**

RECENT SAILINGS FOR—

India: **Misses Irma Collins and Catherine Justin.**

IN MEMORIAM

***Sister Lottie Winkler*, a deaconess-nurse, passed away on March 28, 1954. She retired from active service at Bethany Hospital, Brooklyn, New York, in 1928, but continued to live in the Bethany Deaconess Home in Brooklyn.**

***Miss Stella Corbin*, a graduate of the Kansas City Deaconess Training School (now National College for Christian Workers) and the Methodist Hospital of Southern California, passed away May 10, 1949. Miss Corbin was on the staff of the Methodist Sanatorium, Albuquerque, New Mexico, for seven years.**

CITATION

Hamline University, St. Paul, Minnesota, which is celebrating its One Hundredth Anniversary, recently awarded citations to twenty Methodists who have made outstanding contributions to the church and community. Of the twenty to be so honored, only two were women, and we are proud that Mrs. Charles E. Wegner was one of them. Mrs. Wegner is a vice-president of the Woman's Division of Christian Service and chairman of the Department of Work in Foreign Fields.

Mrs. Wegner and Miss Margaret Billingsley, executive secretary for Japan, Korea, and the Philippines, left early in June to attend a conference with the officials of the Korean Methodist Church.

COVER

The official photograph of the Fourth Assembly in the Milwaukee Auditorium by Genack Studio, Milwaukee.

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Names of subscribers and all money should be sent to The Methodist Woman, 7820 Reading Road, Cincinnati 37, Ohio. Sample copies sent free for use in canvassing.

New Ventures

Left to right: **Miss Lelia Marie Robinson, Austin, Texas; Miss Kwee Duk Choi, Seoul, Korea; Dr. Hugh C. Stuntz, President of Scarritt College; Miss DeLaris Lee Johnson, Orangeburg, South Carolina.**

Scarritt College

AT THE Sixty-second Anniversary Commencement of Scarritt College for Christian Workers, Nashville, Tennessee, Dr. Hugh C. Stuntz, president, conferred forty-two Master of Arts and fifteen Bachelor of Arts degrees. Among the graduates were two Negroes, two Hawaiians, two Filipinos, two Koreans, and one Mexican.

The Board of Trustees of Scarritt College adopted the policy of interracial education in May, 1951, because it is the only Methodist college specializing in the advanced preparation of young men and women dedicating their lives to full-time service in unordained work.

Miss DeLaris Lee Johnson of Orangeburg, South Carolina, and Miss Lelia Marie Robinson of Austin, Texas, were the first Negroes to receive M.A. degrees at Scarritt. Miss Johnson will teach Navajo Indian children at Farmington, New Mexico, this summer. Miss Robinson, commissioned a deacones at the Fourth Assembly in Milwaukee, will return to Sager-Brown and Godman School in Baldwin, Louisiana, where she served before entering Scarritt.

An Institute on Program for Community Centers of the Woman's Division was held at Scarritt College July 11 to 16. It was the first time that board and staff representatives from the various centers had met together on problems relating to program.

National College

THE first male students in the history of the National College were enrolled at the beginning of the 1954 spring semester. Previously, the institution has been exclusively for women students. But that policy was changed several months ago by the decision of the Board of Trustees to make the National College co-educational.

Under the co-ed plan, Dr. Lewis B. Carpenter, the president, expects the National College to have an increase in off-campus students while continuing essentially as a boarding college. The school draws its students from all over the world —from nine foreign countries and twenty states during the past year.

The C. Louise Zartman faculty residence apartment will be ready by September. Other improvements are planned as the college moves ahead in its expanding program. The National College furnishes a liberal arts education with an emphasis on Christian leadership.

"Putting a *plus* value into the lives of its graduates and through them into thousands of other lives is our aim," says Dr. Carpenter.

Completing the final details of their enrollment, the first male students in the history of the National College for Christian Workers, Kansas City, Missouri, are shown with Miss Emma Nell Wayland of the school's business office. ***Left to right:*** **Robert Trost, of Redondo Beach, California, and Duane Bowers, of Sedalia, Missouri.**

Ella Virginia Courtney

Adventures of a Rural Worker

By ELLA VIRGINIA COURTNEY

R-I-N-G. R-I-N-G. The worker lifted the telephone receiver and, in response to her greeting, heard the voice of the county health nurse. "Virginia, remember the other day we were discussing ways in which we might be able to cooperate? Well, I'm wondering if you know of any group that would like to help sponsor a Negro girl who is in the T.B. hospital and in need of a little support." Right offhand the worker didn't—she was not certain. But she replied that she would see what could be done about it.

The following Sunday morning the worker presented the suggestion to a young adult group in one of the churches, as a possibility of participation in community social action. After a stimulating discussion, the group accepted the challenge to do something—not just to help a needy person, but to study health problems and learn about conditions in this Georgia county.

This adventure is only one experience among many for a Rural Church and Community Worker. The worker likes to call the experiences "adventures," because really they are adventures in faith—faith in understanding, faith in cooperation, faith in working with God and man in all areas of life to build more Christian communities in which all people may share the more abundant life.

Shortly after the worker arrived at her assignment in the Carrollton Area, she began to survey the resources and agencies within the county, to become familiar with the services rendered in meeting the needs of the communities. This process led the way to cooperation, and as an outgrowth many varied experiences have come.

No longer is a rural church worker characterized as one who carries a little black Bible and a study book and journeys around to the "missionary societies" to give them an evening of inspiration for the month. Rather, she might be found looking up a formula to see whether it is three parts water and six parts milk, or two parts water and four parts milk which Dr. Spock in his *Baby and Child Care* recommends for a six-month-old baby. She knows that some knowledge of feeding may give a needed point of contact through which she may show interest and concern to a mentally off-balance mother in a poverty-stricken family, and eventually gain her acceptance in the community and church to which the family belongs.

The worker is constantly seeking to discover things that the people will do and are capable of doing for themselves. Through indirect suggestions and guidance, the worker motivates the groups and key people to assume leadership and participate in the various phases of Christian community living. For example, for the worker to take the initiative in putting on a world-wide mission study in a Woman's Society of Christian Service, in which the key person had explained that they were concerned only with home missions, may not do much to change attitudes or interpret the meaning of Christian brotherhood. However, for the worker indirectly to suggest experiences which would help to give insight would be a more effective and lasting approach. Adventures in Carroll County reveal that the worker, through cooperation with the college, college-in-the-country, and service council could be instrumental in using people from other lands in services of the church and community. This would stimulate thinking through which unbelievable results would come. Shortly after one such incident, the worker was called upon to explain the MYFund to the Methodist Youth Fellowship.

There is no limit to the extent of cooperation. The worker is made to feel that the services of the West Georgia Regional Library are always at her finger tips. As the worker helps church and community groups to plan jointly and in advance, she refers to such services and points out the excellent resources for book exhibits for vacation church school and opportunities for discussion groups on current issues led by the librarian.

Adventures characterized by cooperation mean not only happy experiences for the worker, but also more effective services for the communities. The cooperative approach lends itself to an establishment of long-range planning and a process whereby the local people may continue to develop and grow as they seek to study, understand, and meet the implications of Christian community living. The Group Ministry Plan offers a channel by which much may be accomplished by cooperation with the ministers and lay people of the area.

Adventures they are. When Christ said, "Go . . . ," He also stated that He would be with us. In interpreting rural church and community work, we must recognize that the concept includes all of life. He came that *all* might have life and have it more abundantly. Individually and in our community, we must recognize that the services rendered through cooperation result in all of life being made more abundantly Christian.

The Vitality of the Indian Church

By LUCILE COLONY, *Executive Secretary for India and Pakistan*

THE environment in which the Indian church is set is so complex that it is difficult to make a brief statement about it. But after six months of travel, observation, and innumerable conferences, one comes to the general conclusion that in spite of national complexities and unsettled policies, the church has never been more Indian nor more mature than it is today. The changing times and the resultant necessity for well-thought-out beliefs and for comprehensive planning for the future have hastened this growth. Indian Christian leaders are giving much serious thought to the church in a changing land. They see the necessity of church union. As one declared,

> Church unity is a matter of life or death, because we cannot fulfill the mission of the church otherwise. If we do not unite, we are unfaithful to the Gospel.

They see the necessity of demonstrating in India the international nature of the church. Missionaries from the West should always be a part of the church in India. Likewise, missionaries from the Indian church should have places of service and witness in other lands. They see that the very roots of democracy grow out of Christianity, and there is more of an urgency now to make the Christian faith known and followed throughout India than ever before. They see that in a proud and independent country the church must move into self-support more rapidly. At least the vital part of the church, its ministry, must be completely supported by local funds. Educational institutions and hospitals, important phases of the program of the church but not necessarily its heart, may continue to receive support from the churches in other lands. They believe that the church should concentrate even larger attention than in the past on the preparation of well-trained men and women for places of leadership. At the same time more recognition must be given to the place of humble untrained laymen in the matter of voluntary evangelistic work and the nurturing of village groups of new Christians. They see that the time has passed for any exclusive betterment programs for a Christian community alone. All Christian plans for rural uplift must be for the whole village. Every Christian must prove himself a worthy citizen, giving his support to his country in all the programs for the good of all. As one person put it,

> The church is not called upon to solve the gigantic economic problems which face the nation, but we must be on the right side of justice for the oppressed.

Much has been published to provoke the question of whether missionaries can gain entrance into India. As far as the national regulations for the admission of missionaries are concerned there has been no change, but authorities in local stations and states sometimes raise objections to the granting of visas on the grounds that it has not been proved sufficiently that the missionary is needed in a particular situation. If an Indian is available for the work, a foreigner is not required. Throughout this period, let it be understood, missionaries have received their visas and are going to India right along. It is the responsibility of the American church to send only those who are prepared to merge themselves into the life of the Indian church, who will place Christian purpose above denominationalism, who are mature, experienced, and ready to do a special task well. They should be people with a genuine faith in India and a sincere interest in her development. They should be eager to make India their home and the land of their special choice. Above all, they must possess a spirit of consecration, love, unselfish service, and a capacity for "turning the other cheek."

The most serious hindrance to the work of The Methodist Church in India is the lack of workers for almost every field of activity. We cannot adequately staff the projects already operating, and are prevented from moving into other areas where the church should be at work. In the words of Bishop J. W. Pickett,

> One of the major tragedies is the time lag in our work. The church adjusts to a new situation after the life of the situation has ebbed away.

When a call comes for a person prepared for a definite field of activity, we usually fail to act quickly enough. Time is a more important element in missionary service today than ever in the past.

India has always been looked upon as a land of extreme contrasts. One thinks of this in reference to the church. On the one hand are strong opposing forces producing fear and discouragement, on the other a vitality and promise within the church that defy any element of defeat. In one district a new village church is being built every fifty days. New converts and inquirers from educated groups are on the increase. The leadership, though inadequate in numbers, has a new sense of responsibility. It is their church, not a foreign responsibility. Our rural programs are on the increase. Public health work is beyond its pioneering stage in a few areas. Schools are filled to overflowing and religious instruction continues as a major emphasis. The Woman's Society of Christian Service has meaning and significance to women both in the cities and villages. We have utter confidence that God through Christ is winning the hearts of more and more of His children in India and that we are called to be His coworkers to this end.

Study Book Projects for India and Pakistan

New Home for Nurses, Madar Tuberculosis Sanatorium, India

"DO YOU like Indians?" asked a Parsee lady at a tea party.

"Yes, very much," I replied sincerely, though a little surprised by so direct a question. Her next question, equally searching, called for a bit of quick analysis.

"Why do you like us?"

"Because you have a depth and quality of life which appeal to me. I think it comes from suffering and privation," I answered.

This little incident comes to mind while thinking of the work carried on under severe privation in our hospitals and schools. Achievements, in spite of a lack of resources, may be appealing, but often they are at the expense of the health and efficiency of the workers.

When the medical adviser of the Board of Missions returned from a visit to India he commented, "You have such excellent men and women in medical work. Can't you supply them with more things to work with?"

His observation is pertinent. It points up the need for more adequate equipment and has strengthened our purpose to do more to provide necessary medical supplies.

Auto-technician

At the Vellore Christian Hospital I visited the pathology department, and saw the tremendous development which Dr. Gault has initiated. Among his most useful equipment is a machine called an "auto-technician" which loads with slide specimens, and in the course of eight hours finds them automatically stained and ready for examination under the microscope. Without this machine he could not meet the demands made on his laboratory. But the tired lines in his face seemed to deepen as he mentioned that no funds had been provided for its cost. Cannot Methodist women from the study book offerings give the $2,000.00 needed to pay for this machine?

Training nurses for hospital service and public health work is being done in four Methodist schools of nursing in India as well as in three union institutions, one of which is in Lahore, Pakistan. As the years have passed, the academic standards for nurse training have risen until today all our schools have reached the college level, requiring better library facilities which have not been forthcoming.

The newest Methodist school of nursing is at Nadiad, in the Gujarat Conference. After eighteen years of planning and hoping, the first class was admitted for training in July, 1953, but it was another eight months before they could move into their own building. During the intervening period, they lived in makeshift quarters and held classes in a temporary room. Finally came the day of dedication with a "capping ceremony." According to the report of Mrs. H. C. Aldrich, correspondent for the hospital, the students dedicated themselves to service. Their motto is, "I live to serve," and they chose

for their class hymn "A Charge to Keep I Have." The emblem which they wear on the left shoulder is a circle signifying friendship, a cross for sacrifice, and two Indian lamps for knowledge and service. The colors used are green for life, gold for honor, and white for purity.

Associated with the Methodists in this school are missionary representatives of the Irish Presbyterian Church and the American Church of the Brethren, who assist in teaching and supervision. The new building has large class and demonstration rooms, a diet kitchen, dining room, pantry, kitchen, library, lounge, chapel, rooms for senior members of staff on the first floor, and rooms for forty-eight students on the second floor. The government of the state has given formal recognition to the school, which gives it the status of a registered body and authorizes it to prepare students to qualify for the degree of the Bombay State Nursing Association.

At the opening ceremony the Minister of Health of the Central Government was present. She is one of the most respected and gracious persons in India, and her presence is an inspiration to any occasion. It was a special blessing to this new school in its initial stages, and has set high goals toward which each student will strive.

Methodist women this year, through the study book project fund, will supply money to equip the library of the Nadiad School of Nursing and to build up the libraries in the older schools of nursing in India and Pakistan.

Surgical Block

Chest surgery is the modern treatment for many hospitalized with the dread and widespread disease of tuberculosis. At the Madar Union Tuberculosis Sanatorium there is urgent need for building a surgical block to meet the demands of such operations. It is hoped the required amount for this building will be realized from the 1954-55 study book funds.

Nutrition Equipment

Over a period of ten years an appeal has gone to The Methodist Church to send a woman missionary bio-chemist, qualified for research in nutrition, to work in a laboratory at the Isabella Thoburn College on the diet problems of people in North India. Somehow the plea has gone unanswered. It is a call which still stands in the expectation that someone qualified may soon answer it. In the meantime, students in the department of euthenics intend to make a start in the work, when equipment is available. It is to implement this undertaking that equipment is needed, and it will be supplied with money raised by responsive persons studying the food situation in India this year.

Nursery School Equipment

All fields of education are thrillingly in demand and overcrowded today in India and Pakistan, but no branch is more popular than preschools. If supervisors were available, every town and city would welcome one or many nursery schools. Through one of its missionaries, the Woman's Division of Christian Service pioneered ten years ago in the training of nursery school teachers and in opening a number of nursery schools in South India. The movement has spread rapidly to other sections and there is a necessity to train large numbers of supervisors. Along with their training is the need to supply all kinds of suitable play equipment.

Library Books

Building up libraries in our larger high schools and those which have been advanced to the junior college stage is a never-ending responsibility, unfortunately not adequately fulfilled at any time. The Lucie Harrison Girls' High School, Lahore, the Lal Bagh Girls' Higher Secondary School, Lucknow, the Training Institute for Women, Jabalpur, and the Calcutta Girls' High School have well-organized libraries. Their need is for more books. Other schools, in which libraries are less well-organized, nevertheless have a like need for good reading material. In its present stage of development it would be difficult to overemphasize the importance of good literature. Can there be any finer project to grow out of the study of India and Pakistan than to make it possible for young minds in two new countries to have something worth while to read?

Supervisor and budding artists, Nursery School, Jabalpur, India

Methodist Prints

STUDENT WORK

DOROTHY NYLAND, *Secretary*

What Does It Mean?

By FLORENCE H. COX, *Director of Crusade Scholarships*

What does it mean to be a refugee from Red China, and then find yourself in the crowded Hong Kong Methodist Center with a Crusade Scholarship to study in America? Five young people who had such an experience could answer that question with true stories as thrilling as our best sellers.

What does it mean to be a young Japanese woman in Manchuria and realize that you must leave disguised as a boy to escape death or an existence not reconcilable with Christian concepts of life?

What does it mean to be a young Korean whose family are Buddhists, and you find that the young Methodists of your town have a real life experience in the work of the church; but when you join them, all the Buddhist relatives feel sorry for your widowed mother with such a wayward son? (You feel sorry for her, too, and pray for her and she becomes Christian.)

What does it mean to be a young doctor in India, realizing that training not available in your own country is necessary if you are to serve in the best way the millions who desperately need healing?

What does it mean to be a young Austrian couple in a land where life as Christians requires much more courage and effort than the average American Methodist associates with Christianity, and yet you need training available in America to become the Methodist missionaries you hope to be?

What does it mean to live in the Belgian Congo and realize that you must be the first to leave your tribal life for an education to work with your fellow countrymen, most of whom have not yet learned that there are such things as reading writing, and arithmetic?

What does it mean to be in charge of the church literature for children and youth in your country where the perfectly good (in America) literature does not fit the situation, and you cannot be satisfied until you learn how to produce materials with illustrations and purpose applicable to your own church groups?

What does it mean to live three months in a hole in the ground under a pile of wood between two houses while the Communists search both buildings, and you have only your faith and that of your Christian friends to insure your safety?

What does it mean to be an editor in Puerto Rico doing your best to provide your readers with the inspiration they need for their church work, but realize that you must have further training which miraculously becomes available through a Crusade Scholarship?

What does it mean to be all the above-mentioned people (and many more in similar need), and then find Crusade Scholarships provided by WEEK OF DEDICATION funds have made possible the education you should have?

This September about 100 Crusade Scholars from situations like these will study in more than thirty institutions in this country. They will be in your midst. If you seek them out and provide church and family homes for them, you can have the mutually happy experience of one university center which follows the "adoption" plan.

Every year the Methodist chaplain and his wife arrange for the "adoption" of each Crusade Scholar by one of the Methodist churches in the community. The student finds a church home where he takes part in the various activities and learns how American churches are organized and the purpose of the different groups. He becomes acquainted with American family life, for frequently he is invited to the homes of the members. On the other hand, the church people, through this intimate association, become acquainted, not only with the individual scholar, but also with his people and his country, resulting in personal friendships and international understanding of immeasurable worth.

Miss Shuk Moy Wong of Malaya and Miss Faith Rolston of India confer with Florence H. Cox, Director of Crusade Scholarships

What Does It Mean?

It means that Methodist young people come from all our mission areas, study and return to responsible positions as doctors, nurses, and teachers in hospitals and medical and nursing schools; pastors, social workers, and evangelists; teachers and administrators in schools, colleges, and theological seminaries; specialists in agricultural and rural work, religious education and journalism. Their Christian influence permeates all areas of life, forming an endless chain of friendship and international understanding. And YOU can have a part in this great world outreach.

Residence Halls

For Young Women

At the *Alma Mathews House* in Greenwich Village, New York City, young business women of varied national and racial backgrounds find a real home. At present two are from Greece, two from Hawaii, and one each from Canada, Puerto Rico, Armenia, and China. Others are from the States. Recently the residents prepared an "international" dinner for the board members, their husbands, and friends. Miss Hazel Lovell, the director, reported receipt of a bequest for Alma Mathews House of $1,000.00 which is being used for new furnishings.

Iowa National Esther Hall in Des Moines held an arts, crafts, and hobby exhibit in order to give recognition to the versatility of its residents. On display were many interesting and useful articles, including scarfs, rugs, luncheon cloths, paintings, embroideries, painted figurines, and various collections.

Mrs. Mary Freeman, a deaconess who has served at *Business Girls' Inn*, Shreveport, Louisiana, for twelve years, was honored at the meeting of the Louisiana Conference Woman's Society of Christian Service with a patron's membership pin. Mrs. Freeman will retire in September.

Mrs. Willa F. Stewart has served in the home mission field for a number of years. Her first term at *Friendship Home*, Cincinnati, began in 1924. She then went to Buffalo, New York, and to Gary, Indiana, but returned to Cincinnati in 1938 for uninterrupted service until now. She has created an atmosphere in which young business women may grow in Christian experience and service. Health reasons have made immediate retirement necessary. She will make her home at 14 Lincoln Street, Winchester, Kentucky.

Spiritual Enrichment

In far too many instances, the secretary of Spiritual Life feels that her only duty is whatever responsibility the Committee on Program assigns to her for the worship services at the general meetings of the Society. That is important but there are other duties that are equally important. The continuing spiritual enrichment of the lives of the women of the church is the great challenge that comes to this secretary.

A free leaflet, *Spiritual Life Cultivation,** suggests the many possible lines of work that will aid in this spiritual enrichment. A secretary will soon discover that the opportunities are too great and there is too much to do for one woman to carry all the responsibility. The answer is a Spiritual Life Committee appointed by the president in each Woman's Society, meeting once a quarter or more often if possible.

What are the duties of this committee? The Calendar of Activities printed in the May issue of THE METHODIST WOMAN lists suggested activities. The tradition and situation in each Society will suggest others. Prior to the beginning of each new year this committee should meet to discuss the relationship of each activity to the total program of the Society. An over-all plan for the year will thus be developed. At each quarterly meeting specific and detailed plans can be made. Be sure to use the fine materials available from Literature Headquarters.

The church-wide stewardship emphasis this year suggests the consecration and use of the talents and abilities of our women. Search for the women with hidden and undeveloped abilities, so that *many* members of the Woman's Society may have a share in this program of spiritual cultivation and may experience the growth and blessing that come with participation.

My particular responsibility as a member of the Standing Committee on Spiritual Life of the Woman's Division has brought joy and much satisfaction in the contacts which have been made with the wonderful women we call our retired workers. I believe they are far from retired. It is true they no longer serve in a foreign field or in an institution in the home field, but they are serving our Master through their wonderful influence wherever they are living. Many are filling speaking engagements and are serving in their local churches and Woman's Societies.

The appreciation and gratitude of these former workers is refreshing and real. They are so very grateful for messages of love and thanks from all the women of the church as they are sent in letters and in pamphlet form. They especially liked the cards of "Prayers" and "Fellowship of Intercession." The "grace of gratitude" has been added by these devout women to those graces of self-denial, humility, meekness, temperance, faith, and love which prompted them to give themselves in the Master's service many years ago.

May we all, as members of the Woman's Society of Christian Service everywhere, continue to pray for these dear retired workers.

—MRS. F. W. STIVER,
Member of Standing Committee on Spiritual Life

* Free. Postage for quantity orders: 25 copies, 5 cents; 50 copies, 15 cents; 100 copies, 25 cents. Available at Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing Offices.

Sheaves

By IVY CHILDS

Official Correspondent of the India Unit, World Federation of Methodist Women

Peace—Better International Order

HYMN: "We Plow the Fields and Scatter" (*The Methodist Hymnal*, No. 544)

SCRIPTURE: Psalms 126:6

MEDITATION: When traveling through the countryside in India at harvest time, there is one of the most delightful sights. Men, women, and children, young and old, all come out to gather the harvest. Each stalk is collected and tied into sheaves. These afterwards are collected in bullock carts and driven home by the farmer with great rejoicing. In the evening all the neighbors get together in the open, where a fire is lighted if it is cold. There is much singing and dancing.

They have much cause to rejoice. The farmer and his family often have gone hungry in order to save the grain which must be thrown into the ground, where it must die to bring forth a harvest. They have sown, watered, and tended it with much anxiety of heart and toil of hands. Now they have cause to rejoice; the sheaves are gathered and there will be food for many.

Is it not so with the Great Farmer? He also had sown the seed with much love and patience, and even gave Himself on the cross. His disciples and the Church through its members have carried on the work, and have in turn suffered disappointments and even death to get the harvest ready.

The harvest is now ready. The Master needs our help to bind the sheaves together; not even one stalk—black, brown, white, yellow, or red—must be left out. He stands, arms open, lovingly and longingly waiting for us to bring in our sheaves. He has been waiting a long time.

Air travel, the telegraph, the radio, and television have brought His children closer together. These means are His methods of getting His children together for better and quicker understanding of each other; also that the harvest may be richer and collected more easily. Let us not misapply His gift of science by using it to destroy the harvest. He is waiting to enfold in His loving arms His sheaves which we must bring to Him, so that there will be great rejoicing in all His great family.

PRAYER

HYMN: "Come, Ye Thankful People, Come" (*The Methodist Hymnal*, No. 545, third stanza)

PROGRAM SUGGESTIONS:

In her meditation, Miss Childs said, "The Master needs our help to bind the sheaves together"—meaning the sheaves of peace and international order. How can we help? Before discussing this, present the pictorial section of the June issue of WORLD OUTLOOK, which features the "Issues of Peace."

Since the United Nations has been termed the world's best hope for peace, center the discussion on the accomplishments of the United Nations, pages 12 and 13 of this issue.

To have peace in the world, we must have understanding. Acquaintance with persons of other lands increases that international understanding. Review the article, "What Does It Mean?" page 12.

QUIZ ON PEACE

Projects for India and Pakistan. Name them.
rogram Committee members. Who?

Explain the meaning of *"Buried Treasure."*
xplain "undesignated."

Annuity Plan. Explain.
nnual Drive. For what?

Check Sheet for Goals. How does your Society rate?
harter signed. What? Where?

Executive Secretary for India. Quote her.
xtra pages in this issue. Why? (Save issue for the October program.)

NOTE: Mrs. Alice Sigg of Switzerland was to have written the other Meditation for this issue, but word came that she had gone to her Eternal Home. The summary of Bishop Newell S. Booth's daily meditations on "His Works," given at the Assembly (see page 25), may be used.

PEACE

Peace comes from satisfaction of the soul;
We cannot be at peace if split in two
By varying moods or judgments but half true.
To be at peace, a human must be whole.
—*Louise Mayers Meredith*

Information and Action

Dear Friends:

These special pages of this issue of THE METHODIST WOMAN are specially important to you and should be filed carefully and used a great deal in the months ahead.

Many of you will attend your Conference School of Missions and participate in the workshop on the United Nations. You may want to work on plans for such a workshop in your own church and community. That might be a very timely, practical way of observing United Nations Week in October, 1954. Many people are asking for guidance in the support and interpretation of United Nations. You have a special responsibility.

The Council of Bishops of The Methodist Church recently projected a plan for a special World Order emphasis during the year ahead. District superintendents and pastors will need your help. The fourfold emphasis of the bishop's program includes (1) The Meaning of Peace, (2) The United Nations, (3) Disarmament, and (4) United Nations Charter Review.

The box on this letter page reminds you again of the action taken by the Woman's Division of Christian Service, January, 1954, on *U.N. Charter Review.* The following pages open up questions for your study and discussion.

The following new materials are now available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing Offices:

A Turnover Chart on United Nations, $1.25 (sixteen pictures, with script).

Free Leaflets:

Your United Nations Worked for Peace in 1952-53.

Your United Nations and You—twenty-five ways in which the United Nations has helped you, and twenty-five ways in which you have helped your United Nations.

A new filmstrip in color on United Nations is now available for $4.00 from the Department of Christian Social Relations and Local Church Activities, Room 604, 150 Fifth Avenue, New York 11, N. Y. It is entitled "To Live Together as Good Neighbors"—showing time about twenty minutes, but ideally it should be used as a basis for discussion and probably take much longer.

Watch for the pages of the September issue of THE METHODIST WOMAN *for special suggestions related to the follow-up of the Assembly.*

These are days of great tension and unprecedented change. The patterns and practices in church and community are pointing toward a *new world order.* We must work fast if this new world order is to be based on *peace* and *justice* and *neighborliness.* As Christians we have no recourse but to *accept* and *practice* and *preserve* those "freedoms" of body, mind, and spirit that root out fear! We must *speak, act,* and *vote* for the "Good Life" for all peoples everywhere.

Sincerely yours,

THELMA STEVENS
MARGARET R. BENDER

U. N. CHARTER REVIEW

The following statement was made by the Woman's Division of Christian Service at its annual meeting in January, 1954:

Sentiment at the United Nations seems clearly in favor of a review of the Charter in 1956. A subcommittee of the Senate Foreign Affairs Committee will soon bring its recommendations on possible revision of the Charter. In the light of these developments, the Woman's Division expresses its conviction that there are three great principles and aims of the United Nations, namely, "To save succeeding generations from the threat of war, to reaffirm faith in fundamental human rights and in the dignity and worth of the human person, and to promote social progress and better standards of life in larger freedom." It is our firm belief that these aims are interrelated and interdependent, and that only through diligent exploring of each of these avenues can "peace for all nations and happiness and well being for all men" be achieved. We believe, therefore, that any review should recognize the great hope that lies in the work of the Economic and Social Council and of its commissions and agencies, particularly the Human Rights Commission and the specialized agencies. We also believe that the great contributions of technical assistance and trusteeship should be recognized. Another very important section of the United Nations Charter which has proved its value in the last eight years is Article 71, which offers opportunities for non-governmental agencies to observe the work of the United Nations, to interpret it to the people they represent, and on matters where they have competence to bring information and points of view to the United Nations.

We hope, therefore, that the importance of these matters listed above will be recognized in any review of the Charter. It is our opinion that universality of membership is consistent with the purposes of the United Nations and in the best interests of world peace. We also believe that efforts should be made to remove the veto in matters of a procedural nature in the Security Council.

WHAT U.N. CHARTER REVIEW CAN ACCOMPLISH

Short roads to perfection are always tempting. It can happen, however, that what appears to be a short road will be found to be a devious one, leading in a direction in which we do not want to go. Sometimes we don't discover the disadvantages of the new road, which we took with such pleasure, until it is too late to find our way back to the main road and reach our destination in time. When this happens it does not help very much to understand that overenthusiasm and not malice prompted those who urged us to try the alternate route.

The time to give consideration to alternate routes and the reasons for using them is not at the moment of crisis but in the planning stages, when all the facts about each route can be collected and evaluated. It is fortunate, therefore, that we have begun to talk about the possibility of review or revision of the U.N. Charter early enough, so that it will be possible to consider very fully whether the thing that is needed is substantial change in the U.N. Charter. When the U.N. considers, in 1955 or 1956, the need for Charter review, we shall know how we feel about it.

We, as a nation, are inclined to be restless and impatient when things do not move as fast as we think they should. There seem to be indications that some persons feel that since the U.N. has not achieved everything for which the most optimistic had hoped, it should be abandoned and something new set up in its place. It is easy to picture this new attractive road toward world peace, represented by a revised U.N. Charter, as one in which all of our fondest dreams of speed and comfort could be realized. There are people who seem to believe that new language in the Charter would obviate all the roadblocks and long uphill sections of road that we have encountered as we worked under the present Charter. Others feel that the present Charter provides adequate machinery, and that willingness to cooperate and patience are the only needs.

The thing that we are attempting to do in this article is to consider whether the road upon which we set our feet in 1945 in San Francisco, when we signed the U.N. Charter, is one that with patience, good judgment, and skillful driving will bring us eventually in safety to our goal, or whether we must try new and unexplored routes. In order to determine this we shall need to look at several things.

1. Successes and failures of the U.N. during the eight years of its existence.

2. Factors which caused these successes and failures.

3. What possibilities of important losses in the potentialities of the U.N. might we face in Charter revision?

4. What changes after this analysis seem important?

5. What other methods besides revision of the Charter can be used to strengthen the U.N. and improve its functioning?

The Story So Far

There is good reason for believing that the U.N. has accomplished more than most of us realize. Surveys of groups in various parts of the country indicate that people's respect for what the U.N. is doing grows with their knowledge of its work. U.N. failures are more dramatic and more publicized than its successes. A survey of the success and lack of success that it has had in achieving the purposes listed in the Preamble to the Charter can help us to a better perception of what has been accomplished.

I. To Save Succeeding Generations from the Scourge of War

Successes

1. Withdrawal of Russian troops from Iran.

2. Fighting stopped in India, Pakistan, Kashmir.

3. Border incidents in Greece stopped.

4. Berlin blockade settled.

5. Indonesia established as an independent state.

6. First effort toward collective security made in repelling aggression in Korea.

No Success to Date

1. No permanent solution found for Palestine and Kashmir problems.

2. Unification of Korea.

3. Disarmament.

4. Permanent, workable collective security arrangements.

II. To Reaffirm Faith in Fundamental Human Rights

Successes

1. Adoption of the Universal Declaration of Human Rights.

2. Improvement of human rights in trust territories.

3. Progress toward Covenants of Human Rights.

4. Adoption of the Genocide Convention.

5. Advancement of woman's rights through work of Status of Women Commission, especially convention on Political Rights of Women.

Failures

No major ones.

III. Social Progress and Better Standards of Living in Larger Freedom

Successes

1. Technical assistance for underdeveloped countries.

2. Improvement of conditions in trust territories.

3. Progress, under the Social Commission, in social welfare and protection of families.

4. Millions of refugees assisted. Many of them established in permanent homes.

5. Emergency feeding, shelter, and medical aid for millions of children, and long-term maternal

and child health programs set up with UNICEF aid.

Failures

No major ones.

Viewed in this way, the successes seem quite substantial. True, there are important things which the U.N. has not been able to accomplish, but even there it is worth while to consider whether we have been unconsciously expecting miracles overnight. Perhaps more time will enable the U.N. to add more items to the success column! Another interesting possibility also presents itself as we look at the balance sheet. The "not accomplished" items lie within the extremely sensitive area of adjustment of disputes and limitation of armaments, matters with which the world has had little experience so far. Perhaps in expecting more progress than has been made in these areas, we are trying to put the cart before the horse. Many people with experience in this field are coming to believe that it is only as you achieve a solid foundation of international cooperation in less sensitive areas, such as securing better standards of life in larger freedom, that you gradually approach a point at which negotiations on these problems of security can become more rapid and satisfactory.

Would Charter Changes Stop Delays?

What changes in the U.N. Charter would make it possible to get agreement on a plan for universal disarmament? How would you amend the Charter so that unification of Korea would be possible? When one asks himself these questions, the answer that becomes obvious is that it is not the wording of the Charter, but strong differences of opinion among members that make negotiations on some of these subjects move slowly and sometimes reach what seems to be a stalemate. At some points changes in the Charter would be helpful, for example that which would require all members automatically to contribute armed forces for action against aggression if ordered by the Security Council. However, a change may meet stubborn resistance from many nations. The vote of one member or even of several would not make a difference in the amending of the Charter, *unless* that member or members happens to be among the "Big Five" nations which possess a veto. This veto, it should be pointed out, operates in respect to ratification of the Charter as well as in the Security Council. Unfortunately, most of the important differences of opinion in this area have been between members of the "Big Five," and it does not seem probable that they would be willing to yield on important issues.

Actually what needs to be done is to find ways of making nations more willing to negotiate, and to help them feel sufficient trust in each other and in the cooperative processes available under the structure of the United Nations, so that they will be willing to make major concessions, secure in the belief that these concessions will ultimately work for the good of themselves as well as other countries.

What Have We to Lose?

When we think of revising the U.N. Charter, we begin immediately to think of things that we would like to have changed. However, before we decide how important it is to get these changes, we need to remember that other countries, too, will have changes that they would like to see made. It is too early to be sure about all changes that might occur to other countries, or about how insistent they would be about their changes The United States has already begun to consider possible revision. Our Senate passed a resolution last year calling for study of possible Charter revision. Senator Wiley has held hearings on this subject.

This procedure is not being followed by most countries, however. The 1953 resolution of the U.N. General Assembly called for a study by the Secretariat, and this document is to be available for the 1954 session of the U.N. General Assembly. Most governments will delay consideration until after that time. It is clear, however, from unofficial statements, that there are several points at which some nations would like changes.

Russia, for instance, does not approve of the trend toward making the General Assembly more important than the Security Council. This change in the Charter, which is being accomplished by interpretation rather than revision, may eventually deprive the veto of much of its power. Russia is not happy also about the work of the Human Rights Commission, particularly the investigation of subcommittees into such matters as slavery and enforced labor. She has also indicated that she would like to see less opportunity to participate in U.N. affairs given to nongovernmental (private as opposed to state) organizations.

Several countries have suggested that the Economic and Social Commission is becoming too important, and that its work could well be done by a committee of the General Assembly. Other nations, with long-established habits in the conduct of colonial affairs, resent the work of the Trusteeship Council and would like to see it abolished or its scope limited.

How would we feel about these changes? It seems clear that we find value at each one of these points. The churches, through their Commission on International Affairs, made the first suggestion for the "Uniting for Peace" resolution of which the United States was the primary sponsor. This resolution was a most important step in the swing toward more power for the veto-free General Assembly. Its passage occasioned enthusiastic comment from many church groups. The work of the Economic and Social Council, particularly that of technical assistance and the specialized agencies, has been one of the most important aspects of the U.N. to people whose

religion gives them concern for their fellow men wherever they live. Most great religious bodies have constantly urged that the work of this council be expanded rather than curtailed. The Human Rights Commission and the Trusteeship Council are particularly close to the heart of church groups. These agencies offer ways of making Christian principles effective in international affairs. Church people have commended the provision made in the Charter of the U.N. for observers and consultants from citizens' groups, such as churches, clubs, and chambers of commerce. Through this provision, Dr. Frederick Nolde of the Commission of the Churches on International Affairs, of the World Council of Churches, and Dr. Walter Van Kirk of the Department of International Justice and Goodwill, of the National Council of Churches, have kept close to the affairs of the U.N. and have been of great help, both in the U.N. and to church people here and abroad.

It is worth while to consider whether we are in any danger of losing, in a general spree of Charter revision, more than we could hope to gain. There is also a purely domestic danger which might affect the U.N. If we in the United States decide that fairly drastic revision of the Charter along particular lines is necessary, we run the risk of having a disillusioned body of citizens if it is not possible to get this revision made. Such a weakening of faith in the U.N., on the part of the United States public, might have a serious effect upon our ability to continue to support the U.N. and to work there.

Does This Mean No Change?

It would be equally unfortunate if we were to become apathetic about improvement of the U.N. Anything which does not go forward tends to sink back. This must not happen to the U.N. We need, therefore, to be constantly aware of opportunities for improving it. The problem of the veto is a complicated and distressing one. Originally placed in the Charter for the protection of governments that had to invest the most resources and strength in it, it has been abused. Now it has become a symbol of frustration. Some of this frustration has been relieved by the shifting of some things from the Security Council to the General Assembly. Another step would be to limit the veto in the Security Council to matters of substance, and not to allow it to be used in regard to the procedural items.

Another reform which needs to be made immediately is that of making membership universal. Because members now have to be recommended by the Security Council, the veto has kept a long list of countries from entering the U.N.

Changes of this sort do not need to wait for a Charter Revision conference. The process of amending the Charter is exactly the same in any General Assembly session as it would be in a Charter Revision conference.

A Review Conference Might Strengthen

Since the first discussion of a revision conference, there seems to have been a considerable shift in opinion in the United States to a preference for a review rather than a revision conference. The difference between the two types of conference would be that in a revision conference nations would come with plans already made for changes. In a review conference, on the other hand, the purpose would be to consider the U.N.'s accomplishments and stalemates and discover the reasons for each and then, and only then, to talk about the ways in which procedures and attitudes could be improved.

As we have noted before, we in the United States already have started the process of Charter study in the Senate. It is of great importance that this study be extended to all people, so that when the time comes to discuss revision or review we shall understand, as a nation, what we have in the U.N. and what can best be done to improve it. Such study will result in a wise national policy, which will preclude any irresponsible tendency to get bored with a road of slow progress and to turn off to an improperly investigated short cut.

CHARTER SIGNED

In the exhibit hall at the Fourth Assembly, a giant Charter on Racial Policies was signed by sixty-five conference presidents signifying that their conferences had ratified the charter (See April, 1952, issue and June, 1954, issue of THE METHODIST WOMAN). Twenty presidents reported that the charter had been presented for study.

Mrs. E. E. Kinkel, president of Wisconsin Conference, signs the charter while other presidents wait their turn

Theodore O. Yoder

The Assembly Bulletin

VOL. IV MILWAUKEE, WISCONSIN MAY 25-28, 1954

World Outlook Photo by R. Rickarby

The Fourth Assembly of the Woman's Society of Christian Service was a great meeting. But it did not just happen. Careful plans were made for this Assembly which was held in the Auditorium at Milwaukee, Wisconsin, on May 25-28, 1954. The Assembly Committee of the Woman's Division of Christian Service and the Local Committee spent long months on details. Again and again, the remark was made, "The Milwaukee women (meaning *all* the local committee members) are just wonderful." That was true. The general chairman, Mrs. Laurence Perkins, the two co-chairmen, Mrs. R. L. Hundley and Mrs. Carl Romanik, plus the members of the Administrative Committee and the twenty-five local committees were untiring in their efforts. Nothing was overlooked either for the program presentations or for the comfort and convenience of the delegates and visitors.

Plans were well laid. But it is one thing to make plans. It is another thing to carry them out. At Milwaukee, everything clicked. There were no hitches. Under the guidance of Mrs. Frank G. Brooks, a gracious and skilled presiding officer, the program unfolded as planned by the members and staff of the Woman's Division.

And it was a program of quality and substance. The well-chosen speakers had something to say and said it. Dramatic touches were added here and there under the direction of Mrs. Sydney Smith of Delmar, New York. Audience participation was highly satisfactory in the Conversation Groups on Wednesday and Thursday. Group thinking resulted in the Affirmations which were presented on Friday morning.

More than seven thousand women were there! It was awe-inspiring to look over that assemblage and to realize the power and strength of Methodist women working together. The Assembly had a purpose. This was summed up in the theme and the daily meditations "His Works," by Bishop Newell S. Booth. The women went home with that purpose in mind.

Tuesday Afternoon, May 25

2:00 P.M. Six thousand women murmured admiring appreciation as the curtains parted revealing the lovely platform setting pictured on the preceding page. The president, Mrs. Frank G. Brooks, announced, "By the authority vested in me, I now declare the Fourth Assembly of the Woman's Society of Christian Service of The Methodist Church in session." The gavel descended with a resounding ring. We stood to sing the theme hymn, "Christ's Life Our Code." Following the unison prayer, Scarritt Singers of Nashville, Tennessee, sang a prayer response. Mrs. Brooks gave the interpretation of the Assembly. The organization of the Assembly was in charge of the recording secretary, Mrs. J. Ernest Wilkins. She called the roll of the Woman's Division members and staff, jurisdiction and conference delegations. We were greeted by Bishop H. Clifford Northcott, Wisconsin Area; Bishop Matthew W. Clair, Jr., St. Louis Area; and Bishop Charles Brashares, Chicago Area. After the Scarritt Singers sang another selection, Bishop Newell S. Booth, Elisabethville Area, Africa, gave his meditation, "Does His Works." The first session closed with the Holy Communion, administered by Bishop H. Clifford Northcott, assisted by visiting bishops and a large group of ministers of the Milwaukee vicinity.

The Assembly:

ITS PLAN AND PURPOSE

By MRS. FRANK G. BROOKS

THE First Assembly of the Woman's Society of Christian Service — 1942 — faced war; the Second Assembly—1946—saw chaos and suffering as a result of war; the Third Assembly—1950—continued to encounter a confused world, but it lifted high the affirmation that there *is* "Christian Faith for a World in Revolution." Not many days after the close of the Third Assembly, war broke out in Korea. Today—1954—the Fourth Assembly, in the midst of tension and turmoil, points to Jesus Christ —the Way.

All over these United States and around the world women are praying, today, for this Assembly. And, as they pray, they are meditating on Jesus Christ—the Way to Abundant Life, the Way to Consecrated Service, the Way to God. We, who are in attendance, must make sure that this Assembly does not end upon adjournment. Only the addresses and dramatic presentations will have been concluded. It is my hope that this Assembly will *begin* as each of you leaves this auditorium with a determination to share the experience which has been yours.

We shall not all leave Milwaukee thinking exactly the same thoughts, but it is my earnest prayer that we may all leave *thinking*. Thinking about our responsibility to help bring peace to a turbulent world! Thinking about our *own* task in relation to the world mission of the church! Thinking more deeply about what Jesus meant when He said: "That they may become perfectly one." (John 17:23, RSV)

The bedrock realities of the present world situation force us to analyze exactly what the way of Jesus was and is. When Pilate said to the chief priests and the multitudes, "I find no crime in this man," the crowd replied, "He stirs up the people, teaching throughout all Judea, from Galilee, even to this place." (Luke 23:5, RSV) Yes, "He stirs up the people," even to this place and this day!

The century in which we are living has been given many names: it has been called "A Time for Greatness," "The Age of Anxiety," "The Age of the Bomb," "The Age of Peril." I prefer to call it, as others have, "The Age of Decision." It is an age when important, far-reaching decisions have been made, such as the now historic one that racial segregation in public schools is unconstitutional.

This is a century in which sixty nations of the world have made the decision that the United Nations is the world's best hope for peace. It is an age in which 161 Protestant and Orthodox churches of the world have made the decision to work together in the World Council of Churches. The bishops of The Methodist Church recently made significant statements on the United Nations and the World Council of Churches which should be noted:

"The assembling of the World Council of Churches is," the bishops said, "over and above its manifold ministries, a symbol of great significance. It serves to remind us that in this day of crisis and tragedy there is a Church Universal, composed of all who confess Jesus Christ as Lord and Saviour. . . . The United Nations is also a symbol. It serves to remind us that there is another kinship besides the brotherhood of faith—it is the brotherhood of a universal need and yearning, and it embraces all mankind. The people of every land and race are attempting to find a way to economic security and justice and freedom and peace."

The two basic questions to which this Assembly in an "Age of Decision" will give thought are: "How can we interpret *Jesus Christ—the Way* in national and international affairs?" and "How can we interpret *Jesus Christ—the Way* through the missionary enterprise?" With two such far-reaching topics we must look beneath the surface; we must not do casual or piecemeal thinking. We must think *with facts* and make our affirmations after carefully weighing the facts.

On two afternoons of this week Conversation Groups have been carefully set up to give you an opportunity to discuss these questions. These afternoons may well be the high moments of the Assembly for all of you, as individuals. In these groups you will have an opportunity to express yourself, if you wish, and to experience personal growth through group experience.

As you go into these groups, think of some of the conversations which Jesus had with his disciples, with the rich young ruler, with Mary, with Martha, and with many others. And remember the answers

Jesus gave to niggling as well as to thoughtful questions!

The three emphases which the speakers will present to this Assembly are peace, missions, and the world church. We cannot think of these three separately, for each one is so closely intermingled with the other two.

In our mission areas abroad certain words are reverberating: nationalism, colonialism, communism. What has the gospel of Jesus to say to the ideologies which these words represent?

Since World War II, eight Asian nations, numbering over six hundred million people, have won their independence. Six of these nations are in Southeast Asia. The "unchanging East" is now the center of changes which may be decisive for all the world. Contemporary world events are forcing us to rethink the whole nature and strategy of missions.

The frontiers of missions are wider than they were four years ago, for there are more places in our national and international life where man's fears, suspicions, and hatreds are manifest. The dominant fact facing missionaries for Christ in foreign fields today is the almost overwhelming number of problems that are arising out of the political and social aspirations of peoples emerging from the fast-crumbling colonial sway of the West. At this Assembly we shall come to grips with some of these problems.

One of the most encouraging signs in the foreign mission enterprise is the enthusiasm with which vigorous younger churches, in several countries, are themselves sending missionaries to other lands. An example, well known to us, is the sending of a deaconess to Okinawa by the Methodists of the Philippine Islands.

It is true that Christianity has never been so extensively challenged as now, but, in spite of multitudinous tensions and problems, Christianity is *not* losing ground around the world. I should not dare to make such a statement, if I based it on my own knowledge. For my authority I turn to Dr. Kenneth Scott Latourette, a world-renowned church historian, who says in his recent book, *A History of Christianity*, that Christianity has become "the most widespread of all religious faiths," and that, "measured by its effects," it is "the most potent single force in the life of mankind."

In 1954, there must be constant struggle and effort to keep that statement true. And there must be a continual turning back to the words which Jesus read in the synagogue from the prophet Isaiah:

"The Spirit of the Lord is upon me,
because he has anointed me to
preach good news to the poor.
He has sent me to proclaim release
to the captives
and recovering of sight to the
blind,
to set at liberty those who are oppressed." (Luke 4:18, RSV)

A leader in the National Council of the Churches of Christ in the U. S. A., in speaking of the "threats" facing the United States, within its own borders, defined them as "the H-Bomb, Communism, and Un-American Anti-Communism." If these are "threats," again I put the question, "What has the gospel of Jesus to say that will allay these evils?"

There are other basic areas of concern, in the United States, such as mobility of population and the growing rate of juvenile delinquency. Most serious of all to me, personally, because of its effect on almost all our other national problems and because of its effect on individuals, is the use of alcohol.

To thwart the evils around the world, as Methodist women see them, there is one definite need. People! Men and women to serve in Africa, which only the lack of missionaries is keeping from becoming Christian! Missionaries to serve in Borneo, a new field of the Woman's Division. Deaconesses to serve in literally hundreds of places in the United States!

In the light of the overwhelming need of people—missionaries and deaconesses—it is wise to look at some facts. Since the last Assembly sixty-eight (68) foreign missionaries and seventy-four (74) deaconesses have retired; seven (7) active foreign missionaries have died and ten (10) active deaconesses. One hundred twenty missionaries and deaconesses have withdrawn for other reasons. The total loss of commissioned workers is 279.

During these same years new missionaries and deaconesses have been commissioned. For the Department of Work in Foreign Fields, ninety-one (91) missionaries; for the Department of Work in Home Fields, one hundred and three (103) deaconesses and home missionaries! In other words, a total of one hundred and ninety-four (194) missionaries and deaconesses have been commissioned since the last Assembly. In addition to this number, there have been one hundred and fifty-four (154) special-term workers for the foreign field (known as our 3's) and one hundred and twelve (112) U.S.-2's.

The need for personnel both at home and abroad is great beyond my ability to tell you. An entire session of the Assembly will be devoted to presenting the urgency of immediate recruitment of additional personnel.

From thinking of perils and problems, I have directed your thoughts toward securing people to help solve the problems. Now I turn finally to you—Methodist women—who have power, strength, and ability to do what you will. I turn to you who are convinced that the ultimate solution of the troubles and tragedies of a confused world is to be found in the Christian faith.

In the *Evanston Notebook*, prepared for the World Council of Churches meeting in August, there is a significant sentence. The writer says: "There must be a large-scale attack on this evil of human relationships gone awry, but the final battle must be fought

out by individuals as they confront each other and accomplish 'one little action on one little front.'"

There is an ancient Syrian church in which hangs an old brass lamp. The lamp has almost one hundred arms. At the end of each arm is a cup with oil and a wick. At the close of a service, the people take a lighted wick from the lamp to light the way home through the night.

The Woman's Society of Christian Service and the Wesleyan Service Guild have many more than a hundred arms. It is my hope and fervent prayer that at the end of each arm is a cup with oil and a lighted wick to guide others to Jesus Christ—the Way.

DINNERS

Six Fellowship Dinners were held in various hotels on Tuesday evening. According to reports, the tickets were oversold at each place and there was much scurrying about to seat all the women. That only added to the fellowship. These were nonprogram affairs. An officer of the Woman's Division presided at each dinner to make introductions and give a few words of enlightenment on the structure of the organization. Fellowship was furthered through table conversation and the breaking of bread together.

The six Jurisdiction Dinners on Thursday night provided an opportunity for fellowship with the "home folks."

REGISTRATION

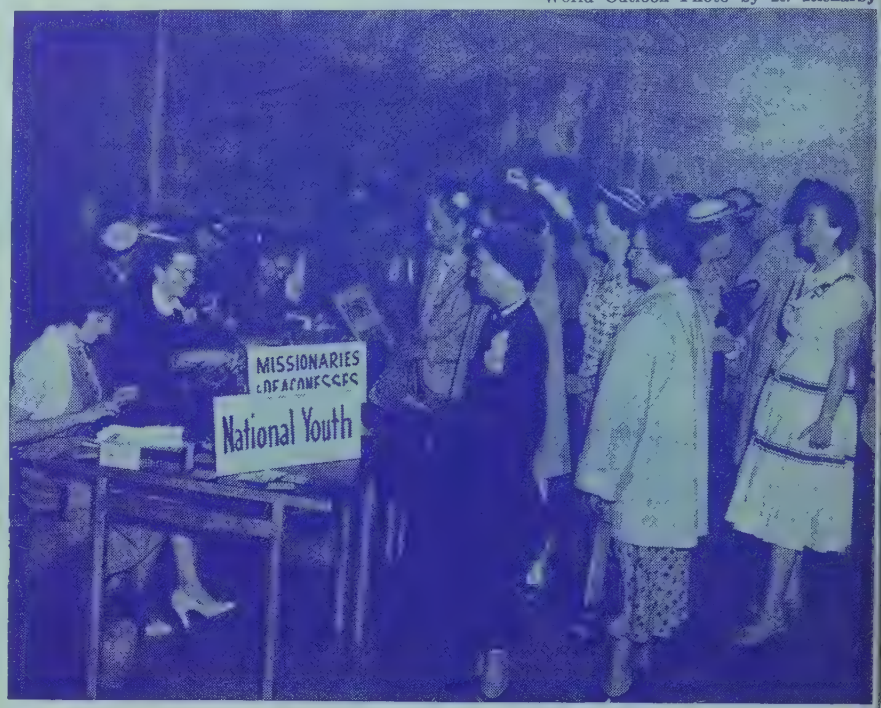
Woman's Division Members	52	Special Guests	46
Woman's Division Staff	48	Visitors	4,501
Jurisdiction Delegates	34		5,894
Conference Delegates	824		
Missionaries and Deaconesses	292		
Candidates	22		
Youth	75		

Many people came for one session, and did not register.

—Norma Hepburn,
Chairman of Registration

Delegates registering in the Auditorium at Milwaukee, Wisconsin

World Outlook Photo by R. Rickarby



World Outlook Photo by R. Rickarby

One of the Fellowship Dinners on Tuesday night

World Outlook Photo by R. Rickarby

Left to right: **Mrs. Thomas Nicholson, president, former Woman's Foreign Missionary Society; Mrs. W. H. C. Goode, president, former Woman's Home Missionary Society; Mrs. J. D. Bragg, first president, Woman's Division of Christian Service**

Tuesday Evening, May 25

Missionaries, deaconesses, and staff members of the Woman's Division filled the platform for the Tuesday evening session. High in the background hung a map of the world, showing centers of work. After the opening hymn, "We've a Story to Tell to the Nations," Bishop Marshall R. Reed, Detroit Area, offered prayer. Scarritt Singers sang two selections: "Lift Thine Eyes to the Mountains" and "May Now Thy Spirit." Mrs. Frank G. Brooks introduced the staff members. Mrs. Charles E. Wegner, chairman of the Department of Work in Foreign Fields, and Mrs. J. N. Rodeheaver, chairman of the Department of Work in Home Fields, introduced the missionaries and deaconesses by types of work: Education, Medical, Social Service. As each category was named, lights appeared on the map in every part of the world where that type of work is carried on by the Woman's Division. Mrs. J. Fount Tillman, chairman of the Department of Christian Social Relations and Local Church Activities, presented the speaker of the evening, Bishop G. Bromley Oxnam, Washington Area. Following his masterful address, excerpts of which are printed, the Scarritt Singers sang a Choral Benediction.

PEACEMAKERS

Christian Responsibility in a Turbulent World

By BISHOP G. BROMLEY OXNAM

PEACE must be made. Like bread, it must be made daily. It is impossible to bake at one time all the bread necessary for all time. It is impossible to draft a charter, a constitution, a resolution and thereby set up Peace on Earth, not to mention "good will among men."

We are out for peace. We are realists. We face contemporary threats to freedom with full recognition of our responsibility to preserve freedom for our children and our children's children. We know that Russia is at once an expanding imperialism and an infiltrating ideology. . . . We must never forget that an ideology cannot be demolished by atomic bombs, nor suffocated by poison gas. It must be met by a better ideology, equally dynamic, that when translated into reality brings more of freedom, justice, and brotherhood to men; in a word, more of abundant living. We possess such an ideology.

Political Aspects

There are three words that must be kept in mind when we consider the political aspects of peace: cooperative, continuous, and consent. It must be self-evident that we must take the next step in the evolution of government and establish world law and order and the institutions essential thereto. We must end international anarchy. Here in these United States, forty-eight political units that might well have been warring nations are one under law, an indissoluble union, and, save for one terrible struggle of nearly a hundred years ago, we have demonstrated that people from many nations, of differing faith and diverse heritage, can move in peace to a "brotherhood from sea to shining sea." This can be done in the world, and people who know that Jesus himself commanded us to go into all the world and to teach the nations to obey whatsoever things he commanded us, also know that He taught us to love one another, which is the basic fact in maintaining peace.

President Eisenhower in a recent address spoke of "cooperative peace." There can be no other. No nation can set up the conditions of peace. Peace cannot be dictated. What we do for peace must be done together.

Of course, we must face the question of sovereignty. If there were no law above that of the individual American states, there could be no United States. When California and Arizona were at odds over the Boulder Dam and the waters of the Colorado, they did not march their National Guards to the river. On the contrary, the issue went to the Supreme Court. California and Arizona admitted a higher law, a superior sovereignty. This is cooperation at the national level. It must extend to the world level. . . .

Cooperation involves understanding. There must be increasing respect for the cultures of other peoples. When we confront a civilization and would understand it, we ask three basic questions: How did they earn their living? How did they live together? How did they know their world? . . .

When we face a nation we must ask at least five questions: (1) What are its physical characteristics? (2) What is its economic background? (3) What is its history? (4) What are its psychological characteristics? (5) What are the religions that are shaping its spiritual outlook? We must understand others and respect differences.

The second word is continuous. The institutions of world law and order, like our own legislative assemblies and courts, our executive bodies, must be in continuous operation. The problems that arise in the realm of family relationships, juvenile delinquency, disputes over contracts, property problems and the like, all call for bodies to whom the disputes can be referred for consideration and decision made in terms of previously determined law. So, too, the United Nations: Its agencies must be in continuous operation. It is now possible, under certain circumstances, to call even the Assembly to meet within twenty-four hours. We do not beat back disease at the world level except as public health officials, backed by the health forces of the nations, are continuously alert. Aggression occurs. A nation's independence is at stake. The forces of law must meet the henchmen of anarchy and at once. Illiteracy cannot be removed save by the continuous conduct of the educational process. There must be continuous watching of these continuing agencies. Eternal vigilance is the price of liberty, and an in-

formed and dedicated public opinion is essential to the maintenance of peace.

The third word is consent. It is in a sense a corollary of cooperation. Cooperation is voluntary. But the fact of consent has wider significance. The structure and procedures of the world political organization must make it possible for all peoples to participate in the decisions of the world body and to vote upon the measures that are debated in the world forum, and that is what the Assembly of the United Nations is, a world forum. We cannot demand unanimity. That is to deny the democratic principle of majority rule. But we can give opportunity for all to be heard, and for all to hear, and for all to record conviction. True, a minority may not have consented to the majority decision and from that point of view may be coerced. When, however, the nations approach the world political problem cooperatively, seek solution through agencies continuously available, and finally come to decision, that is as near consent as is humanly possible, and is the basis upon which free peoples act. . . .

When the Council of Bishops was at the United Nations late last month, Dr. Ralph Bunche discussed the problems of trusteeship. He related a thrilling incident. It appears a problem had arisen in a village in the Cameroons in French Africa. A schoolteacher was chosen to present the issue at the United Nations. This is one of the significant facts of that great organization. Anyone can be heard. This man had never been outside his own country, never far from his own village. He flew to the United States. He was met by representatives of the United Nations, who were impressed by the fact that he took the new world calmly. He appeared before the sixty-nation committee composed of distinguished representatives of every nation now belonging to the United Nations. This schoolteacher rose to speak. He spoke quietly, factually, persuasively, commandingly. His words were translated into the five languages of the United Nations and thus all the delegates heard. No trace of embarrassment was evident in his speech. He kept his poise, answered all questions politely and convincingly. He knew more about his people and the problem involved than any one of the sixty members of the committee or all of them put together. He got what he wanted.

This is the factor of consent given life in a world organization in which a lowly, obscure group of human beings could be heard. Here was no colonial administration making decision in its own interest. Here the world listened, was persuaded, and acted. Consent!

Economic Considerations

The second aspect of peace deals with economic considerations. The first aspect, the political, dealt with the issue of power and its control by the democratic process. The second, the economic, deals with the issue of justice and its establishment by the democratic process. Political structures will fall if erected upon foundations of economic injustice. As a matter of fact, we cannot build the Kingdom of God upon unjust foundations.

Mr. Maurice Pate, head of UNICEF, United Nations Children's Emergency Fund, paid tribute to The Methodist Church. It was what you ladies did under the leadership of Mrs. Frank G. Brooks and Miss Thelma Stevens that saved that great enterprise, when an economy-minded administration planned to eliminate the contribution of our people to this great effort. Mr. Pate referred to the diseases of the tropics, particularly to yaws. This disease strikes a child and leaves it terribly crippled. Fifteen cents worth of penicillin will cure a child. But you must have the fifteen cents! There is such disparity in income that it is literally true, millions do not have the fifteen cents necessary to buy the required penicillin. The per capita annual income of China is $23.00; the per capita annual income of India is $43.00; the per capita annual income of Great Britain is $660.00; the per capita annual income in the United States is now over $1,500.00.

Our own economy is involved in the economic aspects of peace. Communist control of vast markets, heretofore open to us, means a contracting world market. Expanding trade with the free world is essential. The tariff question becomes a spiritual issue. But here again we face the competition of commodities produced in areas with lower living standards. This means that free men elsewhere with machines and technicians can put commodities into the world market at a price we cannot meet, because they pay less for labor. The answer is a rising standard of life for all men everywhere. What of our surpluses when the demands of war have passed? Are we not dependent upon increased consumption throughout the free world? This means that economic problems have spiritual significance. The fluctuation in the flow of import demand may disrupt a neighbor's economy, which affects the home, the church, and the school. The amount of wool we import may be an economic problem here; it becomes a spiritual problem in Australia. Economic policies must be related to the good of all. This is sound economics, a true expression of democracy, and is in effect the practice of Christian love. A great philosopher said, "Bread for myself is a material problem, but bread for my brother is a spiritual question." . . .

There are 80,000,000 cases of malaria in India today. One million die of malaria each year. The Indian Health Authorities and the Rockefeller Foundation estimate that with twenty-three million, not billion, twenty-three million dollars to buy jeeps, DDT and spraying equipment, matched by twenty-three million dollars of Indian labor and services, malaria can be eradicated in four years. Such an act, cooperatively undertaken and executed, will do more to win Indian

World Outlook Photo by R. Rickarby

Bishop G. Bromley Oxnam *(right)* of the Washington Area talks with visitors

friendship and block Russian imperialism than all the soothing messages by radio relative to the high standard of life in democratic countries. . . .

Let me ask a pertinent question. Suppose every Russian in the world were to die tonight. Suppose the Kremlin walls were to disintegrate and become dust. Suppose Russia as a nation were to cease to exist, her military might disappear. Would our problems be over? Would security and peace be our lot? No, the spectacle of a world in part overfed and in large part hungry; a world with its differing standards of living; a world with millions who have never known the meaning of liberty; a world hungry, ignorant, and diseased would still be a restless, seething world. The revolutionary surge would still confront us. The world must be reborn.

Spiritual Aspect

When we speak of rebirth, we face the third aspect of peace, the spiritual. Mutual trust is essential to community. When we speak of peace we are thinking of world community. This means the extension of mutual respect and mutual trust to the world. Without mutual trust, legal arrangements, no matter how perfectly expressed in charters or constitutions, cannot function. Better to make progress in mutual trust, facing one problem after another, establishing one precedent after another, "Line upon line, precept upon precept," than to confront differing nations in suspicion and in such an atmosphere seek to draft the ideal document. Charters that emerge from understanding are more likely to endure, since they express practice, than are charters composed of the compromises that represent as much unanimity as is possible under the conditions of disunity.

The world needs a new unifying force. Peoples can be united in the face of danger, and at times an enemy is such a unifying force. But an enemy cannot permanently unite. If victory is won, the enemy disappears and the unifying force is gone. In defeat, the fires of resentment are banked until they can blaze again in revolutionary movements for freedom. Class, race, and even nation are not adequate.

The nation represents the most extensive unifying force man has yet achieved. But something more is necessary. It lies in the fact of a common family, in the brotherhood that flows from the proposition that there is a Father of us all. Thus the early Christians declared, "I believe in God, the Father Almighty." This is the basic spiritual fact that must be made known to man, the fundamental fact upon which peace ultimately rests. Man's relation to God is personal, direct, immediate. Nothing can separate us from the love of God. This means that in all matters affecting our eternal welfare we are beyond the reach of any human dictator, we are not dependent upon any human institution. It means that every man is created by the Eternal and in His image, a being of infinite worth, a self-conscious personality, capable of distinguishing right and wrong, morally responsible, immortal, a son of God. He is a person of awful dignity.

Politically this means he is not only created equal, but is endowed with certain inalienable rights. He is endowed with them. They cannot be alienated. The state does not confer our liberties. It merely confirms them. They belong to us because we are sons of God. Thus we see in every man a brother, whether he be black or white, red, brown, or yellow. This is a spiritual fact upon which all rests.

The Eternal had to be seen in a Person to be understood. Ideas are meaningful for most men when beheld incarnate in other men. This God knew. It is our faith that God took upon Himself the limitations of humanity, so that we beholding Him might know Him. The ultimate became intimate. Perfection came alive in personality. The Word became Flesh. "He that hath seen me hath seen the Father." "I and the Father are one." "I am the Way, the Truth, and the Life." God's truth is known!

Thus, the world mission of Christianity with its revelation of the law of love, revealed in a Person; with its insistence upon the infinite worth of the individual; with its test of greatness dependent upon service; with its final judgment, "Inasmuch as ye have done it unto one of the least of these," is in fact the spiritual basis of peace. We need competent, convinced, consecrated lay men and lay women, who with the determination and the love that He revealed in the Garden will kneel in commitment, saying, "Thy will be done," and with the same sense of mission will rise to face even a cross, if needs be, that man may possess peace.

Wednesday Morning, May 26

Mrs. Paul Arrington, vice-president, presided at the morning session, which began with the singing of the theme hymn, "Christ's Life Our Code." Bishop Booth continued the meditation on "His Works," speaking today on "The Works Themselves."

Through vigorous handclapping we tried to register our appreciation to the local committee chairmen as they were introduced. Fraternal delegates were presented: Dr. Glora M. Wysner, secretary of the International Missionary Council; Miss Elma Greenwood, assistant executive director of Division of Christian Life and Work. of the National Council of Churches of Christ in the U. S. A.; Mrs. Glenn Hayes, president of the Woman's Christian Temperance Union; Miss Margaret Forsyth, of the Young Woman's Christian Association; Mrs. John B. Moose, of the United Lutheran Church in America; Mrs. R. Thompson Hollis, Colored Methodist Episcopal Church; Mrs. Elsie G. Keyes, African Methodist Episcopal Zion Church. Mrs. James D. Wyker, president, and Mrs. W. Murdock MacLeod, general director, of the Department of United Church Women sent a greeting.

Retired staff members received an ovation: Mrs. Helen B. Bourne, Mrs. V. F. DeVinny, Miss Mildred Drescher, Miss Elizabeth M. Lee, Miss Louise Robinson, Miss Grace Steiner, Mrs. Eloise A. Woolever. A goodly representation of brethren from the Council of Secretaries of The Methodist Church were introduced.

We greeted several bishops and their wives: Bishop and Mrs. Matthew Clair, Jr., Bishop and Mrs. Edgar Love, Bishop and Mrs. Clifford Northcott, Bishop and Mrs. Glenn Phillips, Mrs. Marshall Reed, Mrs. Richard Raines, Mrs. Charles Brashares, and Mrs. Ralph Ward. Three elect ladies deserve special mention: Mrs. J. D. Bragg, the first president of the Woman's Division, and Mrs. Thomas Nicholson and Mrs. W. H. C. Goode, presidents of the former Woman's Foreign Missionary Society and the Woman's Home Missionary Society, respectively. Mrs. J. Perry, president of the former Woman's Missionary Council, could not attend, but sent a greeting.

In the midst of the introductions, we took time out to "smile at the birdie." (See the cover.) Bennett College Choir from Greensboro, North Carolina, made its first appearance on this morning program.

Mrs. J. Fount Tillman introduced the speakers. Mr. Eduardo Mondlane is a Crusade Scholar from Portuguese East Africa, now studying at Northwestern University. A fluent speaker, his words carried conviction as he drove home some points on Christian responsibility and racism in his talk on "Africa in a Turbulent World." He began by putting us straight on one thing. Africa is a continent.

Africa in a Turbulent World

TO MANY Americans, Africa is one country with many states, just like the United States. This is a misconception. Africa is a continent like Europe and Asia. It is composed of five independent nations: Egypt, Ethiopia, Lybia, Liberia, and the Union of South Africa. The rest of Africa is composed of colonies, protectorates, a colonial federation, and trusteeship territories. These colonies are either directly or indirectly controlled by France, England, Portugal, Belgium, and Spain.

The vast majority of the African people live in the rural areas as farmers, following a hand-to-mouth economy. However, the effects of industrialization that is taking place in many parts of Africa are being felt in all parts of the continent. Social change is taking place at a rate that was never known before. Three of the most important factors accelerating social change in Africa are: Western education, mostly carried out through the Christian mission churches; industrial development including mining (gold, copper, diamond, coal, iron, uranium, and so forth), manufacturing, and mechanized farming; government policies, some of which include the items mentioned above; new methods of taxation, labor policies, and reallocation of land (involving the shifting of whole tribes and communities from certain areas, usually fertile ones, to less-productive land).

The social effects manifest themselves in many ways. In the urban areas the adverse results appear in the form of juvenile delinquencies of various kinds, slums, racial tensions, and other social-pathological conditions.

Aggrey of Africa once said, "Africa is a question mark." He was referring to both the physical form and the political-cultural and social position of the continent as a whole. It seems to me that the whole world is a question mark. The future of the world will depend on how the problems of each and every part of the world are tackled internally and externally. The speed with which communications between the different parts of the world take place is so great that distances no longer mean very much. We live in glass houses today, so what happens in any part of Africa, just as in any part of the world, stands out in the eyes of the whole world to judge.

Practically every American who travels overseas is amazed by the amount of knowledge that the African people have of the events that take place in the most remote corners of the United States. Yet those in America who are opposed to the Supreme Court's decision against segregation act as if they were not aware of the international effects of their actions. We are living through a very interesting period of human existence. The widening of the horizons of the world which goes with the shortening of the distances is definitely going to result in the development of new concepts of neighborliness.

Mr. Mondlane decried the fact that Christianity is so closely associated with Western civilization in the minds of some African Christians. Declaring that the Christian Church is as responsible for the turbulence of the world today as any other institution, Mr. Mondlane pleaded for justice.

It is only when we are able to see where we stand, what our weakness and strength are, that we can do something worth while. We cannot see where we stand if we do not ask the right questions. What is the right relationship between man and man? Who is my neighbor? Am I my brother's keeper? Are all God's children entitled to the fruits of their labor? Is there a gap between what I believe as a Christian and what I do? If there is, what can I do to bridge it?

World Outlook Photo by R. Rickarby

Left to right: **Dr. J. K. Mathews, executive secretary, Division of World Missions; Mrs. Frank G. Brooks, president, Woman's Division; Mr. Eduardo Mondlane, Crusade Scholar; Dr. Jesse A. Engle, general executive secretary, Joint Section of Education and Cultivation. Dr. Mathews and Dr. Engle are members of the Council of Secretaries of The Methodist Church.**

Is there anything that American Christians can learn from Africa, some of you may ask at this point. Yes, I say. Africa has a great deal to teach to the Christian Americans. Out of the many things I will select one that I consider to be of basic importance, *the concept of Wholeness.* This concept comes from the African traditional religion. It means that the whole of life is approached as a total. In the traditional African religion, there was no division between the so-called material and spiritual. Human life and activity were viewed as one and whole. The individual's religious views were understood in terms of how they related themselves to such human activities as the tilling of the land, the sowing of seed, harvesting, the rearing of domestic animals, the disposal of these, the building of a house, the acquisition of a wife or a husband, the rearing of children, and so forth. In every activity of life the individual was constantly under the influence of his gods. This attitude toward one's religion and life in general not only helped the individual to keep himself together amid baffling circumstances, but it also helped him to see his way through his interpersonal and intergroup relationships.

Present-day Christianity has definitely a great deal to learn from this. So long as the Christian Church fails to help the individual believer to find his way through the maze of complex social relationships, it has no right to claim to be the light of the world. The peoples of Africa, like their brothers all over the world, are looking for answers to many of their problems.

Mrs. Ascuncion Perez, former Commissioner of Public Health and Welfare of the Philippines, and now president of the Philippine Wesleyan College, Cabanatuan, spoke on "Asia in a Turbulent World."

Asia in a Turbulent World

I BRING you the greetings of 8,000 members of the Woman's Society of Christian Service of The Methodist Church in the Philippines. This group of women coming mostly from all over Luzon are imbued with the same high spirit and consecrated lives to serve the interest of their community in the name of Christ in their own limited and humble way.

It is of paramount importance for the cause of freedom that all Christian women focus their attention on Asia. Someone has remarked that the Christian religion is in the retreat in Asia. Those who believe that may overlook the glaring fact that many of the leaders who achieve great things for their countries in Asia were under Christian influence. Some have received their education from Christian colleges and universities, others have been under the influence of missionaries who took real interest in them. General MacArthur once said that because the Philippines is the only Christian country in Asia, it has a great reservoir of spiritual power which will be of great influence in that part of the world. Although the evangelical Christians are in the minority in the Philippines, they exert great influence in pointing the way for real Christian living. All have missionaries, pastors, and lay leaders who live for Christ and continue to work under very difficult conditions.

Presently, there is an undercurrent pressure on the part of the majority to bring back conditions that resulted in the Philippine Revolution in 1896. However, because of the provision in our Constitution to maintain the separation of Church and State, to respect the right of the minority, and to safeguard freedom of worship, we believe that democracy in our country will live.

One of the most serious problems which Asia is facing today is the constant increase in population. Although the span of life in Asia has an average of twenty-seven years and in the Philippines thirty-five—much briefer than that in the United States, which is sixty-nine years—the overpopulation poses a very serious economic problem. Based on the most recent statistics, the population in Asia increases by

World Outlook Photo by R. Rickarby

Mrs. Ascuncion Perez receiving congratulations from Miss Henrietta Gibson, treasurer, Woman's Division, for the degree conferred upon her by the University of Wisconsin

181,000,000 every ten years. And the important measures undertaken by the United Nations and the Point-Four Program of the United States are bound to bring results in lengthening the life span and reducing infant mortality, thereby bringing about a rapid increase in population.

While we are all in favor of these measures for the underdeveloped countries in Asia, we must also be prepared to anticipate the consequences, by making provision for the increasing number of population.

Most countries in Asia are oligarchies. The government is in the hands of a few picked leaders, and not voted to power by the masses. This is because illiteracy is about 85 per cent and the masses are not intelligent enough to exercise suffrage.

The prolonged economic and political struggle of the peoples of Asia—particularly Southeast Asia, which represents Burma, Thailand, Indo-China, Malaya, Indonesia, and the Philippines—has been partly solved by giving some of them their independence. Thailand has been independent since the thirteenth century. The Philippines received her freedom on May 4, 1946. Indonesia received her freedom in March, 1947. Burma was given her independence by the British in January, 1948. A month later the British prepared the ground for the Federation of Malaya, which was concluded in February, 1948.

The United States is very deeply involved in Asia. Thousands of missionaries have been sent to Asia, particularly Japan, India, and the Philippines, not only as Christian workers but also as ambassadors of good will. And these missionaries in turn have given to the Americans accurate information on the country and people. Unknowingly, they have introduced Western culture and civilization and interpreted the democratic ways of life. Thousands of students are being sent to the United States on scholarship or special grants, all for the purpose of bringing about good will and understanding and extending us needed assistance and bringing us enlightenment. There is hardly any country in Asia that has not received aid from the United States in all forms: technical assistance, financial aid, machineries, drugs, equipment, even sewing machines and secondhand clothes, food, books, and other educational supplies, and even ships, arms, ammunition, and so forth. America has certainly shared her goods with the rest of mankind, particularly the less favored ones all over the world.

I was very much impressed by the statement which a high official of the FAO gave me, when I asked him what he thought of the Point-Four Program in Europe and whether it had accomplished its purpose. This is his answer: "You see, Mrs. Perez, Europe has a past but your country has a future." Asia has tremendous possibilities in area, in population, in man power, in spiritual strength.

Asians are most capable of being so affectionate, gracious, cultured and hospitable, generous and responsive. But they could also be bitter, revengeful, hateful, and mysterious. They pose a great challenge because they can be a tremendous power for good, and also could become the enemy of Christian democracy, if not given now what they do need. To most Asians, the words democracy, United Nations, UNESCO, or UNICEF do not mean much. What actually carries weight and gives a favorable impression and a lasting influence is equality, tolerance of differences in race, culture, religion, and color. If we learn to love them in spite of these differences, we could gain them as friends. We must remember that Asians are a sensitive people. They could easily sense when they are not properly treated. They are deeply appreciative of and responsive to any help they receive, especially when such help is given gladly and without any string attached to it.

During the past thirty years, the voiceless millions of Asia, particularly Southeast Asia, have been trying hard to be heard and register their protests against their common lot of being under the power of stronger civilized nations; they have become somewhat explosive and sensitive. In this turbulent world where Asia is very deeply involved and where the free peoples have very much at stake, we cannot afford to be aloof or speculative. We must funnel all our resources, material, spiritual and technical, to befriend the peoples of Asia, or someone more cunning, more tricky, and who does not care what means to employ to win them over, might come and take over the greater part of Asia, particularly Southeast Asia. And how could democracy live without Asia? And could the safety of the other portions of the globe be assured if Asia were lost to the common enemy? In the face of these overwhelming odds and tremendous problems in Asia, which are beyond us to attempt to solve, we turn to Christ and His way.

Following Mrs. Perez' address, Miss Ruth Harris, song leader for the Assembly, summed up the thoughts that had been presented thus far on the program in an epilogue ending with the hymn "When I Survey the Wondrous Cross." During the singing, the lovely brown wooden cross was lowered against the aqua curtains. Bishop Glenn Phillips, Denver Area, pronounced the benediction.

"His Works"*

A brief summary of the daily meditations by BISHOP NEWELL S. BOOTH, given at the Assembly

"THE Father who dwells in me does His works." A great jungle tree faces the wind with confidence. So stands Jesus. He never had any question as to whose works were being done. It is the Father who *does* his works—an ever-abiding present tense. In the face of winds from every land and from home, we need the confidence of Jesus.

The relationship of the Father to the individual with whom he works is like that of two persons who live together. This recognition of the constant intimacy of God and his child is the secret of the calmness of Jesus. We need never face alone the winds of turmoil.

Anyone who is pessimistic about what he can do needs to snap out of it into company with a Master who said, "and I am working." If people are motivated by love for him and answer his call, God works.

"I am the way." From this stemmed Jesus' teachings, his actions, his revelation of God. His communion with God was *constant*. We must make a *constant, conscious effort to be in fellowship with God.*

"Believe me for the sake of the works themselves." He demonstrated peace as the effect of God's grace in him. It was poised power actively at work to produce harmony in a world of chaos. Today we need to know those things that will produce harmony—total commitment, continuing prayer, constant seeking, confident assurance. If the world kept resolutely from fear, we could have peace. The basic motivation for relationship with others is love of the same measure as Christ's love for us.

"I am the way." "In *me* you may have peace." We need effective international cooperation backed by sufficient funds and technical service to say, "No more of this unnecessary sickness, hunger and deprivation and ignorance in the underprivileged masses of mankind." We cannot have a world at peace unless we—all of us—are at peace.

"He who believes in me will also do the work that I do." Jesus has made us all missionaries. It is in the commissioning of every individual follower of Christ that these works of Jesus shall be done. Total acceptance, total commitment, total love, are required if one is to do the works that Jesus did. How much of God can people see in us? If we can be Christian enough and move fast enough in the development of the fellowship of Christ, peace can come to Africa.

"That they may be one." Variety is possible in a big family of diverse talents, where all are one in purpose and brotherhood. So it can be in the family of races in brotherhood under our common Father.

"Greater works than these will he do, because I go to the Father." Jesus was certain of the greater works in the future. Physical bonds had to be broken to make available spiritual power. But there must be a personal, persistent seeking in harmony with the methods and goals that were his. "Love me"—and having loved there must be obedience, if we wish to see the greater works.

When a disciple does his part, then Jesus can do his. "I will do it." When Jesus and a follower work together there is no limit to what can be done. To the *asking, loving, obeying* of the disciple is added the *continued activity,* the *prayer,* and the *presence* of Jesus. God's spirit is with you forever to make possible all kinds of greater works. The ever-creative God challenges us to work with him to overcome sin, disease, want, injustice, and war.

* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing offices. 45 cents.

Theodore O. Yoder

EXHIBITS

Since the printed word represents all facets of the work of the Woman's Division and is the best medium to give an over-all picture, the central point of interest in the exhibit hall was a lighted replica of Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio, with tables stacked with literature to sell.*

Simulated highways extending on either side of this replica, spaced with thought-provoking road signs, led to the exhibits of THE METHODIST WOMAN and WORLD OUTLOOK, the three departments, the Section of Education and Cultivation, the Interboard Committee on Missionary Education, MCOR, Interboard Committee on Christian Vocations, National College for Christian Workers, Scarritt College for Christian Workers, and The Methodist Publishing House.

* Sales during the Assembly totaled almost $5000.00.

Answering to roll call of conferences were the presidents of three Mission conferences and four Provisional conferences: Alaska, Mrs. Charles Hattrick; Cuba, Mrs. Candida G. de Lopez-Silvero; Hawaii, Mrs. James McGiffin; Indian Mission, Mrs. Lee Chupco; Latin-American, Mrs. Estela R. Pena; Pacific Japanese, Mrs. Jutaro Shiota. Puerto Rico was represented by the secretary of Promotion, Mrs. Maria G. Diaz.

Mrs. Jutaro Shiota, president of the Pacific Japanese Conference, buys dinner tickets from Miss Dorcas Hall, executive secretary, Section of Education and Cultivation.

World Outlook Photo by R. Rickarby

World Outlook Photo by R. Rickarby

Fraternal delegates and special guests were introduced on Wednesday morning.

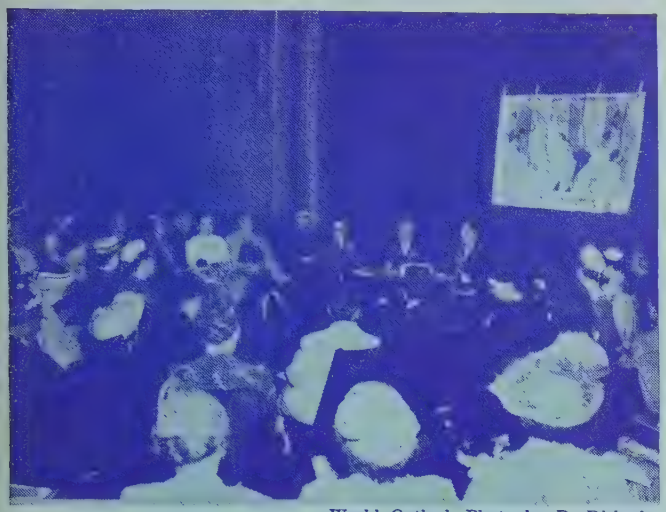
First row, left to right: Bishop and Mrs. H. Clifford Northcott, Bishop and Mrs. Glenn Randall Phillips, Bishop and Mrs. Matthew W. Clair, Jr. Mrs. Marshall R. Reed, Mrs. Ralph A. Ward, Bishop and Mrs. J. Edgar Love, Mrs. Charles W. Brashares, and Mrs. Richard C. Raines may be seen in the second row. Fraternal delegates are in the background.

World Outlook Photo by R. Rickarby

Miss Ruth Harris, song leader, and Bennett College Choir

The music of the Assembly was not of the incidental variety. An integral part of the program, the choir selections were messages of inspiration, and the hymn singing under the direction of Miss Ruth Harris added to the worship experiences of each session. Five choirs were heard: Bennett College Choir, Clarence E. Whiteman, director; National College Choir, Henry L. Cody, director; Scarritt Singers, Miss Rosa May Butler, director; Illinois Wesleyan School of Music Choir, Lloyd Pfausch, director; Children's Choir of the Ascension Lutheran Church, Milwaukee, Eldon Hepner, director.

Wednesday afternoon, May 26
Thursday afternoon, May 27



One of the Conversation Groups which met on Wednesday and Thursday afternoons

World Outlook Photo by R. Rickarby

CONVERSATION GROUPS

There was no loitering over luncheon on these two days. In fact, many had to skip dessert in order to reach the afternoon session on time. Some wag might say that Conversation groups are a natural for a woman's meeting. True, but the women talked to the point during the Conversation Groups held on Wednesday and Thursday afternoons. The same two questions were discussed in all thirty-seven groups: "How can we interpret *Jesus Christ—the Way* in national and international affairs?" and "How can we interpret *Jesus Christ—the Way* through the missionary enterprise?"

Careful notes were taken by the recorders. A committee which worked late into the night weighed and sifted all these notes, and drew up the Affirmations which were presented on Friday morning.

THE ETERNAL CONTEMPORARY

By DR. RALPH W. SOCKMAN

THE earliest name by which the first Christians were known was "the Way." Again and again the Book of Acts refers to the Christians as those "belonging to the Way" or just "the Way." Perhaps the title was taken because of what Jesus said about himself on the last night of his life. At the time of that conversation, the disciples of Jesus were in despair. Darkness had settled down over their future. They had joined Jesus to help bring in what he called the Kingdom of God. Now their leader was about to be killed. Where was the Kingdom of God? Yes, where was God?

And now, like those disciples of our Lord on that dark night, we, too, are bewildered, many to the point of despair. . . . This is a world where men love and then kill, where they build and then bomb; a world of stars and snakes, a world of droughts and floods, of fragrant flowers and poisoned gases, a world of tender mothers and brutal tyrants. Was Shakespeare not right when he said life is a "tale told by an idiot, full of sound and fury, signifying nothing"?

"No," say the followers of Christ. In the tangled skein of events are the threads of purpose. This universe is the product of a Creator with a purpose. The nature of the Creator is like unto a Father. And because he is a Father he must give his children freedom. In their ignorance and perversity God's family have made a mess of things. To save them from their sins God sent prophets, wise men, lawmakers. And then in the fullness of time he sent forth his Son. St. Paul sums up the divine plan and purpose by saying, "God was in Christ, reconciling the world unto himself."

Thus Christ is the key to the Christian philosophy of history. He shows the way God comes to us and the way we go to God. Jesus Christ does more than point the way. He said, "I am the real and living way." And that is something far more.

Christ is more than a far-off goal of perfection toward which we strive. Alice Meynell expressed the experience of many when she wrote of Christ:

"Thou art the Way,
Hadst Thou been nothing but the goal,
I cannot say
If Thou hadst ever met my soul."

We have not the strength to struggle toward a distant perfection unless we have help in taking the next step nearest to us. Our ideals will vanish eventually unless we develop them into some daily standards of action. If we are ever to reach the goals of world peace and racial brotherhood, we must demonstrate the spirit of peace and brotherhood in our local communities and church pews. By doing the duty next to us and then the duty next to that, we advance toward our ultimate duties. . . .

Nor is Christ merely a teacher standing beside the road and pointing the way to travelers as they pass. Such guidance is hardly good enough. He does not merely give directions. He takes us with him.

Christ did not say, "Copy me," but rather, "Take my yoke upon you and learn of me." The Christian teams up with Christ. Thus he begins to feel the strength which Christ imparts. His relationship to Christ is a fellowship not a mere following, not an effort to copy Christ's example but an entrance into a comradeship.

A grandmother in New England wrote me some time ago asking, "Why do not young people in college read Emerson now as they did in my youth?" Certainly we must admit that Emerson's works are

better reading matter than much which we see on the newsstands. His advice is as sound as ever, but in our fast-moving age we feel that we have to turn around and look back at Emerson. He seems a voice out of the past and we are too hurried to stop and translate his wise words from their quiet setting into the experiences of our tumultuous time. Not so with Christ. We can feel him beside us in Baltimore or Bombay. He is our Eternal Contemporary. . . .

If we would know whether we are Christians or not, let us ask ourselves whether we bring the presence of Christ into the situations which we enter. Around us are persons depressed in mood because of saddening experiences. Do we bring to them the joy of elevated thoughts? To lift others out of their low spirits, to turn their thoughts from things that are false and ugly to things that are true and lovely—to leave them looking up, not down—that is one mark of a Christian.

Another question. Do we arouse people to a sense of earnest purpose? Around us are some who are frittering away their energies on trivialities, perhaps on frivolities. They may be living a butterfly existence if they have money, or perhaps they are living a grub-worm existence if they are poor. To impart to such persons worthwhile purposes when life has become pointless, to put flavor into living when life has become stale, flat, and unprofitable—that is the mark of a Christian.

Another question. Do we soften hearts that are hard? Around us are persons who have been made callous by the world's rough handling, or even embittered by brutal circumstances. Does our association with such persons soften or stiffen their resentment? Does our conversation confirm or remove their prejudice? To sweeten lives that have become sour, to spread the reconciling spirit which sends men out to forgive and be forgiven, to kindle the warmth of kindly feeling in cold hearts—that is the mark of a Christian.

Taylor Photos

Mrs. Laurence Perkins, general chairman, and Dr. Ralph W. Sockman

One more question. Do we suggest to people a power beyond ourselves? When Phillips Brooks, the great Boston preacher, walked through that city's newspaper row, the hard-boiled reporters remarked that the day seemed brighter. That radiating brightness of Brooks was not due to his natural sunny disposition. It was due to the reinforcing sense of the divine which Brooks carried with him into the pulpit and the street. Do we have this deeper source of radiance so that men see our good works and glorify —not us but our Father in heaven? To be natural and yet suggest the supernatural, to face life with a smile which makes others take heart, and then to face death with a courage that keeps others from losing heart—that is the mark of a Christian.

Some people in our day are trying to make religion too easy. Others are trying to make their religion too hard. They think of it as an effort to copy a rule of living but they fail to catch the contagion of its strength and satisfaction. Let us avoid both errors. When we get close enough to Christ, he imparts the power of his presence.

The early Christians did catch the radiance and joy of Christ. They had no professional preachers, no officers and organizations. They were just a company of Christ's friends telling what they knew of him. And their contagious spirit spread like wildfire through the Mediterranean World. . . .

What we need is to recover the original enthusiasm and personal zeal of the early Christians who knew Christ as "the real and living way."

We who live in free lands like Canada and the United States must have more faith in our freedoms and in the God under whose guidance we gained them. We have allowed fear to put us too much on the defensive. Too many are preaching a gospel of security rather than salvation. To be sure, "eternal vigilance is the price of liberty." But we are not going to keep our country free by multiplying groups of "vigilantes." We now have so many "vigilantes" and censors that they tend to deflect our government and our churches from their main business.

America once won friends in foreign countries by establishing missions abroad. These consisted of Christian teachers and doctors dedicated to spreading the healing art and the saving spirit of good will. Now an American "mission" usually means a company of military experts sent to show foreign soldiers how to fight. Even the word "mission" has been militarized. We must recover the Christian missionary motive, if we are to have the friendship of foreign lands.

And remember what John Masefield told us in his play, *The Trial of Jesus*. As I recall, he made Pilate's wife hold a conversation with the Roman centurion who stood watch at the cross during the crucifixion. The talk ran something like this: She asked, "What do you think of this man Jesus?" He answered, "Lady, when a man believes a thing enough to die for it, he'll get others to believe it too." Then she said, "Do you think he is dead?" He answered, "No, lady, I do not." Then she queried, "Where do you think he is?" And he replied, "Let loose in the world where no one can stop him."

The Christ is going on. The question is, "Are we going with him?"

Wednesday Evening; May 26

Augmented by the youth of Milwaukee and vicinity, the attendance reached the highest point of any session, an estimated 7,500.

The various parts of the program blended into a simple yet dramatic Service of Dedication of Lives and Gifts. Dr. Ralph W. Sockman, minister of Christ Church, Methodist, New York City, brought the message. Excerpts from his address are printed on preceding pages.

Music by the Children's Choir of the Ascension Lutheran Church and the Collegiate Choir of Illinois Wesleyan College, prayers, Scripture readings and responses carried the themes of joy and responsibility to follow Christ's Way.

Gifts of money were presented in an impressive ceremony by conference presidents and laid on the altar by Bishop H. Clifford Northcott and Bishop Matthew W. Clair, Jr.

Gifts of lives were dedicated as Bishop Arthur J. Moore commissioned twenty-two young women, fifteen as missionaries for service in foreign fields and seven as deaconesses for work in home fields.

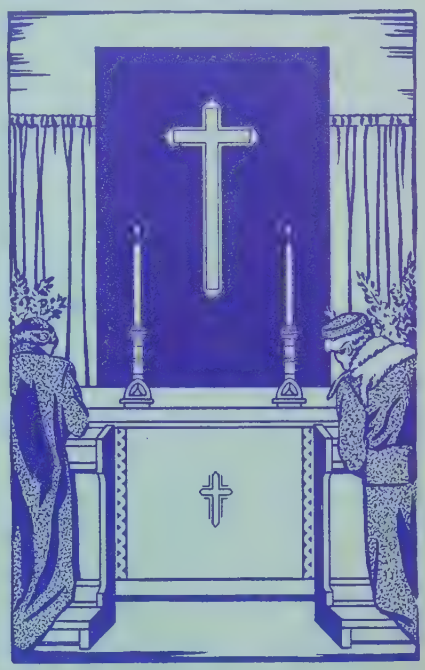
NOTE

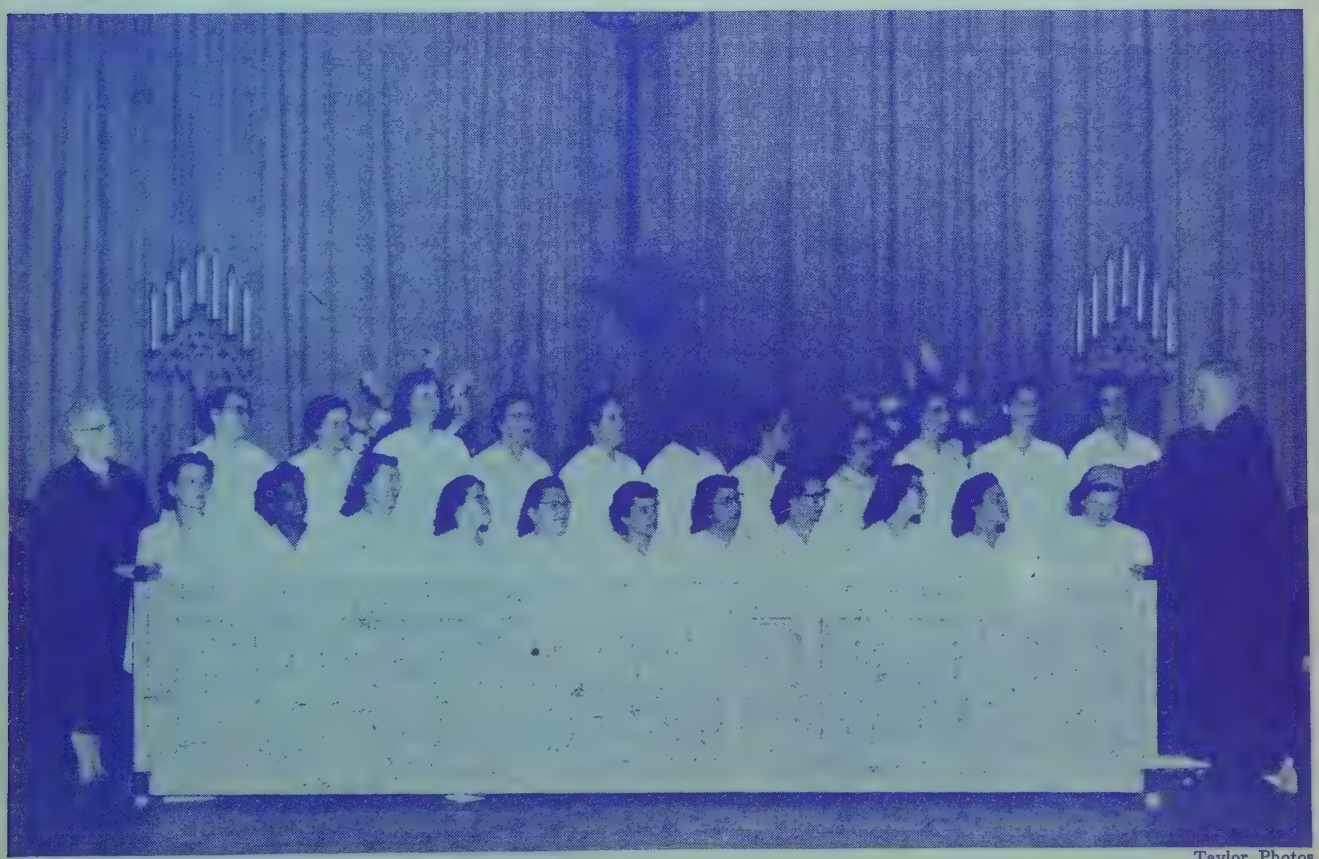
The offering was designated to be used in some way for retired missionaries and deaconesses. A committee was appointed to decide the specific use. It met, but no decision was reached. The committee which includes conference presidents from each jurisdiction will be continued. Suggestions as to *how* this money should be used for *retired missionaries and deaconesses* will be welcomed. Write to Mrs. Frank G. Brooks, Mount Vernon, Iowa, or Miss Henrietta Gibson, 150 Fifth Avenue, New York 11, N. Y.

As we go to press, the offering totals $98,203.17.

PRAYER ROOM

Many women expressed appreciation for the restful, worshipful atmosphere and the printed messages which were available in the Prayer Room. In the rear of the room was a credence table. Each day 500 prayer cards were placed on this table alongside a large card bearing the theme of the day. The prayer cards will appear in a later issue.





Taylor Photos

Mrs. Frank G. Brooks presents twenty-two missionaries and deaconesses to be commissioned by Bishop Arthur J. Moore

World Outlook Photo by R. Rickarby

Left to right **(front row): Mrs. Frank G. Brooks, president, Woman's Division; Mrs. John M. Pearson, chairman, Section of Education and Cultivation; Bishop Newell S. Booth of Africa; Bishop Edgar A. Love of Baltimore, Maryland. Others in group are executive secretaries who took part in morning program**

Thursday Morning, May 27

The rain did not dampen the enthusiasm of the women. We sang "God of Grace and God of Glory." Bishop Booth led our thinking on "The Works That I Do." Bennett College Choir sang. Miss Francis Taylor, superintendent of Susannah Wesley Home, Honolulu, presented leis in true Hawaiian fashion to Mrs. Brooks, Mrs. Perkins, and Mrs. Rodeheaver.

Missionary Personnel needs were presented by Miss Alpharetta Leeper, a secretary for Missionary Personnel with special responsibility for home fields, the executive secretaries of the Departments of Work in Home and Foreign Fields, and missionaries and deaconesses who were heard but not seen, for they were behind the curtain. Miss Marguerite Twinem, secretary for Missionary Personnel with special responsibility for foreign fields, was unable to be present.

Miss Leeper began the presentation and introduced each type of work and each executive secretary, who in turn led into the story that was told by a missionary or deaconess behind the curtain. The presentation emphasized the great need for teachers, nurses, administrators—in short, workers of every type. Following the presentation, Bishop Love pronounced the benediction.

Rural Work

Miss Marian Derby: Most of our Woman's Division work in the Latin-American countries has been in schools—well-established schools with high academic standards, recognized by all as excelling in physical plant and equipment, in curriculum and in staff. These schools are largely self-supporting, and in the main staffed with well-prepared national teachers. Some are directed by nationals. However, there has never been any thought that missionaries should be withdrawn. Rather, with increasing student bodies have come increased requests for missionary teachers. In some cases these need to be specialists, but there are requests for teachers of primary classes, of science, or literature, or English, who will work with national teachers, but who by their everyday Christian living have a special quality to contribute. We also need missionaries trained in counseling who can be housemothers.

These are current needs for our existing institutions. However, there is even a greater need. There are hundreds of towns with a population of from 300 to 30,000 where there is no Protestant work of any kind and often no Catholic church or no resident priest.

For this work women are perhaps better qualified than men. Missionaries trained in home economics extension work, in public health, in religious education or social group work, going out in pairs and living in a rural community, would have easy access to the homes.

Rural workers are needed, too, in connection with our agricultural schools. This means a business of twenty-four-hour-a-day living.

Story: My name is Ilta Pereira. At present I am studying at the Rural Evangelistic Institute in Central Brazil. Although I am seventeen years old, I am only in the third grade. You may think this strange, but many never had an opportunity to go to school before.

We work four hours each day and have classes four hours. The boys work on the farm. We girls do most of the cooking and cleaning and the laundry work. I am in charge of the kitchen with other girls to help me. Preparing meals for sixty or seventy people keeps us busy. Dona Gladys, who is the missionary here, helps with the plans and checks each evening to see how things have gone. She is really a home economics teacher. Besides teaching the practical things we need to know for cooking, she also teaches nutrition. The boys are in these classes, too. She also teaches the girls sewing, child care, home nursing, and how to keep our homes tidy and clean.

And she takes care of us when we are ill. The nearest doctor is twenty-two miles away. Although Dona Gladys is not a nurse, she has learned to give injections and to take care of simple ailments.

Every Sunday she goes with the students to one of the little Sunday schools which we have organized in homes not too far away. She helps us with our preparation and makes suggestions.

Miss Marjorie Minkler: In the Bureau of Town and Country Work, there are one hundred proj-

ects. Sixty-five of these are church and community projects in rural areas of twenty states. Seventeen are community centers in towns along the Mexican border, in coal-mining areas of West Virginia, Virginia, and Pennsylvania, in a mill village in Georgia, a copper-mining town in Utah, a granite-quarrying community in Vermont. There are rural centers in Mississippi, Kentucky, Virginia, and Oklahoma — leadership training centers in Texas and Louisiana—a rest home for tubercular patients in the Dale Hollow Larger Parish in Tennessee. Nine of these projects are on Indian reservations or in communities made up chiefly of American Indians.

Workers with imagination, initiative, the ability to inspire confidence in others are needed. In many rural communities, people need help in seeing their own potentialities and in envisioning what their community may become. Courage, faith, and patience are essential for leaders in small communities. Professional training for a specific type of work is necessary. At the present moment, twenty-one additional rural church and community workers, nine group workers, two nurses, a dietitian, a farm superintendent, a case worker, three houseparents, a director for a children's home, and a housekeeper are needed in the Bureau of Town and Country Work. There are openings for five married couples. Forty workers in all are needed to fill the vacancies.

STORY: Miss Rural Worker lived in a small town in an agricultural area. On a beautiful fall day, she started out in *Jehu* for the schoolhouse in Grassy Cove, to repeat the program that she had used at other schools the week before.

Absorbed in thought, she almost missed seeing Johnnie trudging along the road. "Hi, there, want a ride?" Johnnie climbed in. "Mother said tell you, please, could you stop by a minute as you go back to town?"

"And here are Mary, Jane, Jim, and Joe. Climb in." "Oh, Miss Rural, Mother said to tell you not to forget the Home Demonstration Club meeting at our house next Monday." "Thank you for reminding me, Mary. Please give your mother this Thanksgiving poem for her devotional that day."

After playing games with the children, Miss Worker led the opening period of the school with Bible reading, story, song, and prayer. The teacher thanked her for coming and invited her to the next P.T.A. meeting.

As she neared Johnnie's house, Miss Rural suddenly realized she had a flat tire. She got out tools, and had just started to work when Johnnie's father came from the field and helped finish the job.

Johnnie's mother wanted to know when the next prenatal clinic would be held. Back in town, Miss Worker secured that information.

At the parsonage, the pastor told her of a request for a training class from some of the church-school teachers at Big Oak. Searching their date books, a week was decided upon. They then went over the installation service for the MYF. Yes, the pastor's wife was planning to go to the Woman's Society this afternoon and would be glad to go with Miss Worker. Miss Worker reported that Uncle Rob was quite ill again.

At the Woman's Society meeting, the children were kept quiet by the toys Miss Worker had brought—toys sent in a box of supplies. With the map of India and pictures from WORLD OUTLOOK and THE METHODIST WOMAN, the study of India was begun.

She hurried home to see if she had any mail. A check for supplies! Enough to get the mimeograph she wanted! She immediately made out the order so she could mail it on the way to the Wesleyan Service Guild meeting that night. Tired when the day was done? Yes, tired but happy.

Evangelistic Work

MISS MARGARET BILLINGSLEY: In Japan, Korea, and the Philippines, the church has struggled and continues to grow in spite of suffering and the ravages of war which have destroyed church buildings, homes, institutions, and even the crops. However, there are still thousands and thousands of people who have not been shown "The Way."

In Japan, only one-half of one per cent of the population is Christian, and the population is increasing more rapidly than is the number of Christians. In Korea, only two per cent of the people are Christian. Multitudes are responsive to the Christian message, but there are only a few missionaries and Christian leaders to meet this response.

The influence of the evangelical church in the Catholic country of the Philippines is well known. But, this evangelical group is still a minority—a very small minority.

This year, 1954, two missionaries from the Philippines will come on furlough. One is resigning to be married; the other is retiring. Next year, eleven missionaries in the Philippines are due to return to the United States. Only one is scheduled to return to the Philippines, as the others are either retiring or are short-termers who will have completed their terms of service. That leaves only eight missionaries of the Woman's Division in the Philippines. These eight are doing a wonderful job, but what about the areas which they cannot cover? District missionaries, who touch the very heart of the towns and villages, are the greatest need. Listen as one of these tells of her work.

STORY: It isn't often one can say her work is too successful, but that is my problem. The climax of my efforts came when I held the Farmers' Institute, the first Methodist Farmers' Institute in this conference. Based on two years of study and experimentation, it was an attempt to examine areas of the farmer's life—his spiritual life, his home, his church, his land, his community, and nation. This institute has opened many new avenues. Five communities are carrying on special projects with emphasis on

spiritual homes, family worship, a better water supply, more food through family gardens.

A district missionary has many duties. One wonderful task is to supervise the Daily Vacation Bible Schools in two districts. Following this came a month of teaching in the Interdistrict Evangelistic Institute, where young people from all over the conference came to learn how to teach Sunday school, work in Junior Leagues, lead singing and Bible study. I had the time of my life teaching a class in dramatics, where we read stories to children, prepared and presented worship services, and prepared a one-act play which was part of the closing program. I also enjoyed helping with the recreation.

Next came the annual Methodist Youth Fellowship meeting of our conference. I also enjoyed a few days with the youth who were in training as Caravaners. Some of our young people have gone to work camps and others to a Journalism Workshop, where they prepare desperately needed new Sunday school materials.

One of my principal joys is working with the nine district deaconesses, serving in so many ways for so little. One weekend, we had a Deaconess Retreat, a time of spiritual renewal. Following this retreat, we began a program of visitation and leadership training with the women of the district.

Medical Work

Miss Lucile Colony: During the depression and throughout the years of World War II, it was possible to send only a very few missionaries to the field. Now the results are being felt. Retirement age is catching up with those who were in the early years of service twenty-five years ago. In 1940, there were 188 missionaries of our Woman's Division in India. Today we have ninety-nine regular missionaries and eleven short-termers on the field. This represents a loss of seventy-eight. In Pakistan, we have six missionaries on the field and two on furlough. All these are in educational work, which leaves the areas of district and city evangelism, social work, and public health without missionary service.

There are no words adequate to describe our joy and thanksgiving for the magnificent Indian-Christian women who are principals of schools, doctors and nurses, and district evangelists. We can appreciate the fact, however, that while they are so capable, the task to be done is too immense and too urgent for them alone. In a land such as India where 97 per cent of the people do not know Jesus Christ as their Saviour, it becomes a concern for all.

In Pakistan, there are only two Methodist Pakistanian young women who are qualified for administrative leadership, and the percentage of Christians to the total population is even less than that in India.

Let me point up specifically the need for administrative and public health nurses. In lands where there is only one nurse for every 43,000 persons, you can realize that this need cannot be overstated.

Story: I am a minister and I have been privileged to watch the preparation and work of a young woman who is now a public health nurse in India. I was assigned to Deer Park Circuit in April, 1920. Among those at the parsonage to greet my family the first day was a little freckle-faced girl about fourteen years old. Her face had a wistful look.

On inquiry, I found she was hungry for an education. She had finished the seventh grade, which was as far as she could go in the one-room school in her village. Her grandmother, with whom she lived, refused to give her bus fare to go six miles to high school.

That September I enrolled in a theological seminary in a nearby city. I asked her grandmother for permission to take this girl, along with other youngsters who had no way, to high school while I attended college. Reluctantly she consented.

During the next four years, that child arose at four-thirty each morning, made the fire, fed the chickens, milked several cows, prepared breakfast, and on Monday mornings did most of the family washing. Then, she walked nearly a mile to the parsonage. But all the way through high school she led her class and was the valedictorian.

Four years of college, nurse's training, and graduate study succeeded each other by the same course of hard work, steady faith, and utter willingness to forego all luxuries. Then she went to India as a highly qualified public health nurse. For ten years, now, in companionship with an Indian young woman doctor, her skill and life have been shared with thousands in the villages around her.

Miss Emma Burris: In our Social Welfare and Medical Work—children's homes, residence halls, homes for retired workers, and in hospitals—the best techniques and programming must be employed. For this, large numbers of Christian young people are needed who have equipped themselves with professional training, and who approach their task with strong missionary commitment. Young people who are challenged to meet the needs of others, regardless of their ethnic background or station in society, have an evangelical witness which will lead those who are served to a personal acquaintance and growing experience with God through Jesus Christ. Through services to individuals and groups, the moral and spiritual qualities in family and community life are strengthened.

Once it was thought that the requirements for being a housemother in a children's home were love for children and physical strength to give the necessary care. Now we know that love is not enough. For this important task, training is needed. The same is true for those who would serve in residence halls and in homes for retired workers. Today more than ever the nurse must have adequate preparation for her work as she deals with people who are ill, and in many cases passing through a crisis in life.

STORY: Deaconess nurses who serve at the Newark Conference Maternity Hospital are reminded of the Master's words when he said, "Inasmuch as ye have done it unto the least of these . . . ye have done it unto me."

Most of the babies born at this hospital are of normal weight and development. Their mothers, who are of Mexican background, have been to many sessions of the prenatal clinic where medical care is given as well as instruction by the nurses in child care, nutrition, the art of homemaking, and religion. A premature baby must remain in the incubator for days, and sometimes weeks.

Clarita was a premature baby born at this hospital in El Paso, Texas. Her weight was only three pounds. Had she been born at home, she would not have survived. For many weeks she lived in the incubator. After Clarita had grown large enough she was taken from the incubator, but had to continue to live in the hospital for further care and treatment. Three months passed before her parents could take her home. They had been encouraged to visit her often. As they took her away, they marveled at the loving care which the nurses had given their little one.

Urban Work

MISS SALLIE LOU MACKINNON: Africa is the second largest continent in the world, with many countries, with great variety of climate, government, and culture. The Woman's Division is working in seven of these countries—two in North Africa and five south of the Sahara.

Change has come with acute suddenness to African people as they have been thrust into the confused world of today. Within the space of fifty years, the lifetime of a single person, Africa has been obliged to make the developments that other countries have made in a thousand years. Shock of adjustment to the changing tribal, social, and economic environments is indescribably difficult. Fortunately, the Christian Church is at work in most countries in Africa. Because the gospel has brought to the Africans their best opportunities for education and social improvements, the Africans turn now to the church for help. Churches, schools, hospitals, social centers—rural and urban—are filled to overflowing. Christian Africans are increasingly accepting responsibility, but few in the areas in which we are working have received adequate education to fill the needs for leadership.

The Woman's Division needs more missionaries. Nurses, doctors, teachers, social workers, missionaries skilled in the arts and music, evangelistic missionaries—all are needed. In fact, I cannot think of a useful skill not needed today in our missionary work in Africa.

Perhaps the most urgent need in Africa today is for a comprehensive Christian program in the cities correlated with the Christian work in the villages. In each of the countries we are attempting to strengthen the work begun, and to join with the Division of World Missions in opening new work in cities which, by mission comity, have been allocated to The Methodist Church and where no Christian group is at work.

Today the Woman's Division has on its Africa list for all countries only ninety missionaries. Four of these are retiring within the year, and sixteen are short-termers, who will return to America this year, leaving only seventy. Africa needs your daughters, your granddaughters, to fill these needs.

MRS. MABEL GARRETT WAGNER: If you were to spend a day in a typical community center or settlement house, you would find clubs, informal classes, and a variety of activities for all age groups of the families living in the neighborhood. Little children skip in to kindergarten or nursery school in the morning. Older children rush in after school. Teen-agers and adults come in the evening for crafts, recreation, informal classes, and clubs. Mothers' groups, well-baby clinics, family programs, Golden-agers, and leadership classes fill the days.

We need kindergarten teachers, leaders with skills in arts and crafts, games, recreation, music, camping, and administrative ability, but the Christian influence of our workers is of greatest importance.

"When I walk in the door," said a mother, "I begin to feel quiet and calm. It may be the beauty of the building, or the friendly atmosphere created by the workers, or the Christian fellowship."

We must have qualified workers who can guide young and old to appreciate and select the good things of life. We want candidates with highest scholastic ability, Christian love and understanding for all people, and personalities which attract others. Then, beyond these qualities, we feel that each worker must have a divine quality to endure the rigors of this hard, yet satisfying lifework. When such is true, they are ready to cope with difficult situations.

STORY: A Girl Scout troop at Wolff Settlement, Tampa, Florida, had planned carefully for its first overnight camping trip.

Arriving at any campsite is always thrilling, but at best a little confusing. We were not without a few minor mishaps, but as things settled down and cabins were assigned some order was created.

And then tragedy! Rain! The girls made a mad dash for the cabins. In a matter of minutes everyone and everything was soaking wet and the sky was getting darker and darker. It poured!

There was a unit house near the cabins, so the girls put on their raincoats and gathered there. The house had been closed for a while and was damp and dark, hardly the easiest place in which to cheer disappointed spirits. What we needed was a fire in the open fireplace. The previous campers had left a little wood, but almost no tinder. With the rain pouring, it was impossible to go outside to find dry leaves and small wood. Finally we broke camping rules and resorted

to paper. The fire was soon sending bright, cheerful lights about the room.

Fortunately, the girls had planned a box supper, so that was no problem. We sat down to our first meal at camp in the subdued firelight. The entire evening promised to be difficult. It continued to rain. Keeping frightened girls busy in one small room for several hours is something to tax even the most experienced leaders.

After supper the girls cleaned up and we turned our benches to form a circle for a "sing" time. Then we played group games that needed no equipment. Before too long, the girls recognized that we were having the campfire circle which had been planned for our big campfire out-of-doors. An evening that could have been a boring experience was turned into a time of fun.

The trip could have been a disappointment, but it became one of our memorable experiences. Often the girls are heard to say with a note of pride, "It isn't every troop that goes camping in the rain!"

Educational Work

Miss Clara French: Mission work in Southeast Asia may be likened to a series of doors. Some doors are closed, some are wide open, and others are standing ajar, waiting to see which way to move. The situation calls for urgency and strategy.

The door to China is closed. There is a steppingstone, however, at Hong Kong where hundreds who have been in our Christian institutions on the mainland are crowded together. They now are refugees—many without work. The Woman's Division has one lone woman working there. Many have passed through this port to Taiwan or Formosa as it is sometimes called. Here we find a wide-open door. Graduates of our Methodist schools are asking, "Won't you come over and help us?"

Another open door is Sarawak in Borneo. Miss Ivy Chou has been working in Borneo since she came out of China.

Malaya is another open door and on that small peninsula we have more than 37,000 students in Methodist schools. In every one of these schools we need strong missionary teachers eager to share their Christian experience. The greatest demand is for religious education teachers. Another request is for music teachers who can work both in the school and in the churches. Two of our short-term missionaries have started departments of home economics, which fit right into the program of family life that Miss Irma Highbaugh has been doing. One of these teachers will be leaving for home next year, and unless we send someone to take her place, that department will be lost.

Sumatra and Burma are two of our new independent nations. Here the doors are just ajar. It is with difficulty that our missionaries have been able to enter, but Christians there are asking for more workers. From Burma comes the word that if workers cannot arrive before August of this year, they will have to close one of the high schools.

Our mission schools in those lands will be strong or weak, Christian or quasi-Christian, according to our ability to place Christian teachers in those schools. There are other needs in Southeast Asia. While the doors are still open, let us work urgently to help in the training of Christian leaders who can in turn train others for the future. One educational missionary of the past tells her story.

Story: I am sixty-seven years old. Two years ago I was retired after forty-one years of service as a missionary in China.

At the age of nine, I picked blackberries for ten cents a gallon so that a little Chinese girl would not have to stop school. While I was in college a missionary came to tell us of the work. I read all material on mission work that I could find.

In 1911, I found myself on shipboard with the hope of serving Chinese in the Manchu Empire. In Honolulu, we had news of the revolution, and by the time we reached the shores of China we knew we were to work in the Chinese Republic in a period of revolution.

The government was eager for modern education and new scientific methods. Primary schools were opened all over the land. This showed us the need for a teacher training school. It developed gradually, and later became the only Christian normal school in all of China. Textbooks were needed and hours were spent on language study to help in putting this needed material into form. One of the richest experiences was our contact with the educational leaders of the government. As we discussed educational problems, we also talked of prayer and the motivation for Christian work found in Christ.

By 1927, all schools had Chinese principals. Perhaps the greatest contribution I made was to train leaders with confidence that they could carry the work, and to make myself expendable. Today, those Chinese leaders are scattered throughout Asia and other parts of the world. Many are still in China.

During those forty-one years as an American missionary, I found myself in the midst of internal revolutions and two world wars. I was an enemy alien; I was put into prison. On the day I went to prison, I received this message from the students and teachers, "Every Friday at three o'clock we will pray." I sent back the word, "On the same day at the same hour, I will do the same."

Miss Muriel Day: In the schools and colleges of the Woman's Division, there are 623 workers serving through the Department of Work in Home Fields, some in cooperative institutions. They embrace teachers from the primary grades through senior college; teachers of academic subjects, including Bible, music, and home economics. Librarians, dietitians, housemothers and nurses (practical and trained) also are serving. To replace the vacancies caused by

various factors, about fifty workers are needed each year.

Geographically, these schools extend from New Mexico to Puerto Rico. The peoples with whom they work are youth and children of all races and nationalities.

A recognition of the functions and goals of these educational institutions gives us an insight into the kinds of workers needed. In some schools, a primary purpose is to meet the need for education—to combat illiteracy. This is notably seen in Puerto Rico and on the Navajo reservation. In some, the goal is also to help in interracial and international understanding. This is seen in some Negro schools and in Harwood Girls' School, where there are all races, although the predominating group is the Spanish. Our schools stand ready to meet the need for interracial schools on the basis of the decision of the Supreme Court. Many of them have had biracial staffs. Now we look forward to the time when they will have multiracial student bodies.

In all institutions, it is the central purpose to bring well-rounded education to each student. Thus, certain qualities are needed to meet the urgent need for workers in our schools and colleges—qualities of physical well-being, of poise, of pulling together (less ego and more we-go), a feeling of sympathy with all races and nationalities, and a purpose to serve Christ while influencing children and youth.

STORY: Our deaconess at Bisti Community Center, an outpost of the Navajo Methodist Mission School, serves with her co-worker as counselor, teacher, mother. Together they have fifty-six little boarding pupils in the first three grades. Her year is filled with happiness as she sees her pupils develop from shyness to a little of the self-confidence that an eight-year-old ought to have.

Her days are sometimes threaded with anxiety, as when the missionary couple living next door have to go many miles for water, leaving our deaconess alone with her fifty-six boys and girls. She wondered what would happen if an emergency arose. Now she has a jeep.

This deaconess has to face opposing customs, faiths, and superstitions. For instance, one night she and the missionary went to the hogan of Frank, a medicine man who was slowly becoming interested in the Christian faith. The missionary asked him what the Navajos believed about evil spirits. Navajo Frank replied, "Oh, we never talk about that now. We can talk about that only during December and January when the spiders are not around." It will be a great day when our deaconess can rejoice with Frank and others like him that a faith has been found which lifts him into a new life of fellowship and love with God, his Father, and with all mankind, his brothers, through Christ.

The Deaconess

MISS MARY LOU BARNWELL: In addition to the 288 deaconesses serving in projects of the Woman's Division of Christian Service, there are 232 serving other agencies of the church—93 in local churches, including 10 supply pastors and 28 directors of Christian education; 60 in Methodist hospitals; 37 in Methodist homes for children, young women, and the aged. Others are in Goodwill Industries, The Methodist Publishing House, general boards, conference boards, area offices, city mission societies, Methodist schools, et cetera.

The Woman's Division has the responsibility for recruiting and training deaconesses for the total program of the church in the United States. Since unification, only 242 new deaconesses have been added to the group. During that period, 328 have been lost by withdrawal or death, and 140 have retired.

On my desk today there are recent requests from 38 ministers who wish to have deaconesses on their staffs. There are also 90 other requests of long standing which have not been filled.

In the projects of the Department of Work in Home Fields, there are approximately 1,500 workers. Only 19 per cent of these are deaconesses. A larger number of commissioned workers would lessen the annual turnover in staff and provide a continuity in program which is difficult to maintain with frequently changing staffs.

The expanding program of the church and the increasing recognition of the value of trained women taking places of leadership in the professional services within the church program challenge us to seek the finest young women to render that service as deaconesses.

STORY: Helping make our church spiritually literate is one of the jobs of a deaconess. She helps groups understand the value and ways of using the fine literature published by The Methodist Church.

Associated with The Methodist Publishing House in Chicago, Miss Ivy Myers makes daily contacts to encourage more effective use of church-school materials. She maintains a close relation to secretaries of Children's Work and secretaries of Literature and Publications in the Woman's Society of Christian Service. She participates in literature clinics and seminars, laboratory schools, audio-visual conferences, and keeps in touch with the Board of Education.

She says, "Through a campaign of promotion and interpretation, our Publishing House has reached all schools having literature problems in our area. This often means questions concerning methods of teaching, theological concepts, and the relation of religion to social ethics. Each year I have the opportunity of presenting the literature of Methodism to religious-education classes at Garrett Biblical Institute. Back of all these persons with whom I have contact for the Publishing House are many other persons, MYF groups, and whole church schools who have spiritual needs. It is our privilege to help meet these needs through literature and its proper interpretation and use."

Thursday Evening, May 27

The choir from National College for Christian Workers, Kansas City, Missouri, sang the prayer hymn, "O Ye People," which opened this colorful, but very full and long program, including a presentation of the World Federation of Methodist Women. As Mrs. Paul Arrington, the vice-president, introduced the representatives of the various units, each group stood by the flag of that nation. And when Mrs. Arrington read a message from a unit not represented, the flag of that nation was spotlighted as it was raised by girls in satin robes.

We greeted Mrs. Shot K. Mondol, wife of Bishop Mondol, and Dr. Marie Finger Bale, who has volunteered for special missionary service.

Mrs. Charles E. Wegner introduced the first two speakers, Bishop Shot K. Mondol of India, and Dr. Helen Kim of Korea. Mrs. J. N. Rodeheaver presented the last speaker, Dr. Georgia Harkness, Professor of Applied Theology, Pacific School of Religion, Berkeley, California. Following her message, National College Choir sang a choral benediction. Excerpts of the addresses are printed.

HOPE IN CHRIST . . . *In India*

By BISHOP SHOT K. MONDOL

WHEN we think of the Church of Jesus Christ in India in terms of numbers and material resources, we do not have a very imposing grandiose picture. The place of the Church and of the Christian people is relatively small in the total national picture. And yet the gospel of Jesus Christ has had a tremendous leavening influence in the life of the whole nation. Many of the great moral and social and humanitarian movements that have taken place received their first inspiration from the life and teaching of Christ and the example of the Christian Church.

There is a resurgence of the ancient faiths of India in new and attractive garbs, but so much of it seems like "borrowed feathers" from Christianity. There are several reforming sects who are trying to purge and purify Hinduism, and give new interpretations to hold the allegiance of the intelligentsia to the national faiths. The progress of the Christian Church in India and the dissemination of Christian truth has resulted in the cleansing of Hinduism and Islam of their basic elements. All of this is for the good of the nation, but it is not good enough. Only Jesus Christ can satisfy the innermost spiritual longings of India's heart.

Methodism in India will celebrate her centenary in 1956. God has signally blessed our efforts. When William Butler landed in India in 1856, did he even dimly realize that in 100 years time, the church he founded in the name of Christ would become the largest field of Methodism, that from the India Mission would spring ten annual conferences and the number of converts would exceed 600,000?

While in some areas the growth has been steady and in some instances slow, in other areas the growth may have been large and even phenomenal. To give only one example: When sixty years ago the first missionary, S. P. Guerle, went to a place called Gulbarga, he could not find a place to live. A Christian missionary was unwelcomed, unwanted; he was told to go and live in an empty mausoleum—a Mohammedan tomb which at that time was a rendezvous of thieves at night. So the first few days and weeks this first missionary to Gulbarga lived in what is called the Thieves' Tomb.

Sixty years later we held our South India Annual Conference in Gulbarga in the month of December, 1952. Now there is a large Christian community, a high school —the first coeducational high school in India (and that in an erstwhile Muslim state ruled by his exalted highness, the Nizam)—and many churches in the district. Adjoining our mission compound is a large palace belonging to the Nizam.

The present government officials at Gulbarga are friendly, and they offered us the use of the palace for the accommodations of the bishop and his wife, missionaries, and others. One day the women held their annual Woman's Society of Christian Service meeting in the drawing room of that palace, where at one time the many wives of the Nizam gathered for their entertainments. The slogan of that conference was "From tomb to palace in sixty years!"

However, it is important to realize that with the *coming of independence*, one chapter has closed in the history of Christian missions in India and a *new* chapter has begun. We, as a church, must have the mobility, flexibility, and willingness to adjust ourselves to the changing conditions.

For one thing, we no longer enjoy the patronage of the British government in our Christian missions. India is now a sovereign, Independent Republic. While the loss of patronage and backing of the ruling power may seem like a handicap, it frees us from the suspicion that Christian missions are the agents for imperialistic power. We stand on our own feet. We can rely on no other power than the power of our religion, power of prayer, power of faith in God who through Christ will supply all our needs.

Therefore the church will need a fresh Pentecost, a new anointing of the Holy Spirit, a church that by sheer power of its spiritual life will be able to conquer the unconquered.

The national life of India is pulsating with new hope, new aspirations. We are in the seventh year of our independence. The proverbially unchanging East, as if to make up for lost time, is making big strides. There is a multiple revolution.

The illiterate masses have felt the intoxication of the new wine of democratic election on the basis of adult franchise. There we have the political revolution to make India a secular democratic state. Sure enough, we have a long way

to go, but the process has begun.

There is the longing for the better things of life—food, homes, work, higher wages—all these pointing to an economic revolution. The industrial revolution which grew up gradually in the West has come to India almost overnight, bringing with it problems of large numbers of people migrating to industrial areas, leaving families behind, the slums with their concomitant evils. Mighty forces have been let loose—all of a sudden. Communism raises its head like an evil specter, promising a utopia to the disgruntled and the economically disinherited. The gradual transformation of the hundreds of native states, integrating them into the body politic of India, was almost a superhuman task but carried out remarkably well. The five-year plans that promise a better social and economic life to the poor and lowly are a gigantic task undertaken by the government.

The country is thus in the throes of tremendous forces that may sweep India forward or may land her in dire difficulty if wrongly handled. . . . I believe that the hope of India to find a place among the community of nations can be realized only through Christ.

This Christian hope either for India or for the world is not an eschatological rabbit hole into which we turn when threatened with prices, danger, and annihilation, but is based on reality. It is not wishful thinking or a desire for something which may or may not be attainable. It is born out of the deep conviction that ultimately Christ, who turned the defeat of the cross into the greatest message of hope that the world has ever known, can still save the human race from suicide if we bring our lives into obedience to his will.

The World Premier of the film "To Rekindle the Gift" was shown on Tuesday afternoon at 5:00 P.M. Under the direction of Miss Betty Marchant there were scheduled showings of new films and film strips including the Methodist film "John Wesley."

HOPE IN CHRIST . . . *In Korea*

By DR. HELEN KIM

I BRING you greetings and thanks from my people. Our entire population would wish me to thank you tonight on their behalf for the miraculously prompt way in which your nation took an active step and helped to save our newborn republic from the hands of the communist aggressors in June, 1950. They would expect me also to thank you for the leading part that your people are playing through the United Nations' agencies of relief and reconstruction in sending us emergency aids, and in helping us restore to our war-torn country more normal conditions to live under than exist today. Furthermore, they would want me to make their solemn promise known that they are ready to join hands and fight side by side with your nation and people against our common foe whenever, wherever, and in whatsoever form the need for struggle may arise.

Then, very personally from the students and teachers of Ewha Woman's University, I bring greetings and heartfelt thanks to you as individuals and as members of local societies and of the Woman's Division of Christian Service. All the relief clothing and food, medicines and cash, that you have been sending us during the past four years have helped us immensely to keep up not only our physical elements, but our morale as well. Your prayers have borne us up and our spirits were never depressed. We thank you one and all.

Korea lies now like a wounded person devastated by war and weighed down by many gigantic problems. To name a few, casualties of nonmilitary persons during the war number about 966,000. They have been either kidnapped by the enemy or killed in the see-saw battle areas. The destruction of factories, public buildings, schools, churches, hospitals, communication and transportation facilities is roughly estimated to be three billion and thirty-two million dollars. Almost three hundred thousand war widows have to be provided with means to earn and carry on their livelihood, in many cases rearing two or three children under their care. Hundreds of thousands of disabled veterans with family responsibilities demand opportunities to make a living. And ever so many war orphans need care and protection.

In addition to these problems, there is the continuation of economic chaos still caused by the division of the country at the 38 degree parallel line. Unbalanced economy accelerates inflation, making the law-abiding citizen's life miserable. Nevertheless, defense must be built up and kept on a rising scale, for the enemy is still in the visible distance. Under these and other adverse circumstances, what is the hope in Korea? Is there a future for Korea?

Photography by O. L. Simpson

Dr. Helen Kim, president of Ewha University, Seoul, Korea. While in this country, Dr. Kim received an honorary degree from Cornell College, Mount Vernon, Iowa.

If ever there was hope anywhere at any time, it is in Korea today. The very fact of sharing God's graces and powers among the Christians makes it possible for Koreans to keep on entertaining their hope. For instance, you will find Korean

orphans under the care of foster parents or institutional mothers beam with happiness and sing so joyously that you know being orphans does not mar their natural growth. So many discouraged veterans take on new hope in life as they accept the offer of able-bodied young women to live and work together the rest of their lives. Many such couples have group weddings in Korea today.

Families of the kidnapped and widows of the killed face life resolutely, not wavering in their hope that they will meet their lost loved ones in heaven, if not on earth. Tears may be in their eyes, but no spell of fear or hopelessness ever can bind them. Small families, usually with their sons or fathers missing, return to the wreckage of their farms and begin to salvage whatever may remain. Their courage is redoubled and hearts are warmed with joy when they meet with the sympathetic and helpful hands of the U.N. agencies, as they return to reclaim their land.

With similar hope and determination the students and teachers of Ewha Woman's University started to operate again in Pusan after the second evacuation from Seoul. We had nothing in our hand. But we had students and teachers with strong desire to continue their work. And we had the hillsides. Pusan weather is not as severely cold as it is in Seoul. So, once started, nothing could stop us. Help began to come. One tent or hut after another was added, until somehow we could manage to carry on with even a larger student body than in Seoul.

When we returned to our own campus in Seoul last summer, Pfeiffer Hall, the main building, stood in skeleton form, the home economics practice house entirely destroyed, and all our equipment totally gone. But hope prevailed everywhere and our faith was justified every day. Up to date the work of rehabilitation continues on one hand, while the faculty and students resume their normal course of academic pursuits on the other.

Our campus is only one of the many educational institutions that represent the school popuplation, which has been increasing even during the war. The most hopeful aspect of Korean life today is to be found in the children and the young people in schools. They are eager for an education and their parents are willing to pay any price. According to the census of last December, there are 3,138,939 students in schools in South Korea.

In the churches also we find more and more young people participating not only passively but actively in worship and other activities. Some of the non-Christians as well as Christians in Korea learned to recognize through their tragic experiences that Christ offers the only way of complete salvation of any man at any time, individually or collectively. Our young people want to learn and follow Christ. They saw what strength and courage some Christians manifested in the face of peril and tragedy.

They seek for spiritual experiences of surrender and dedication for the sharing of the cross of Christ in their lives. They have caught a glimpse of the truth, even though vaguely, that only the Christ's way of life insures permanently security, sanity, and salvation for us as individuals on a collective basis.

This presents an unprecedented opportunity to Christian churches and workers in Korea today. If Communists are busy winning comrades to falsehood, Christians should step ahead of them converting men to the everlasting truth.

Big events call for preparations on a large scale, matched with thoroughness in every detail. The suffering millions in Asia and other parts of our globe are waiting to be guided to Christ by you and me. How thorough and extensive have we made our preparations? We cannot anticipate any bigger event as emerging on our horizon, than the finding of Christ by these wavering millions today.

HOPE IN CHRIST... *In the United States*

By DR. GEORGIA HARKNESS

"HOPE deferred maketh the heart sick," says an ancient Hebrew proverb. There is, of course, a sense in which it is true. But we shall best see it in perspective if we put it with a word from St. Paul, "We are saved by hope." (Romans 8:24)

It is with a perspective somewhat like this that we are called to face the turmoil of our times. We have no right to cry, "Peace, peace, when there is no peace," or to overlook the very real evils of our society. The Woman's Division of Christian Service of our church has never stood indecisive before these evils, and it will not quail in attacking them now with God's help. The best guarantee of success in this effort is to do three things at once: (1) without undue pessimism or "calamity howling," to see things as bad as they are; (2) without undue optimism or wishful thinking, to see what actual signs of hope are visible in the outward scene; (3) to look beyond both the bad omens and the good omens of our time to our ultimate hope in the gospel of Christ.

I. "Twilight Into Trembling" (Isaiah 21:4, RSV)

To begin with, the most immediate unit—the family—it is enough to make the mind reel to consider that one out of every three to four marriages ends in divorce. The resulting human toll in broken homes, juvenile delinquency, and psychological disturbances both in parents and children is a most unpleasant, but necessary, thought.

To move outward to the community, nobody needs to be told that our community life is honeycombed with drunkenness and sexual looseness. There is both undue hysteria about the world situation and an

unwarranted complacency in preoccupation with our own comfort, prosperity, and personal satisfactions. Without claiming statistical evidence or omniscience, it can safely be affirmed that there is no community in the United States which is wholly free from race discrimination, and patterns of racial segregation prevail in more communities than are free from them.

Hunger and bitter poverty are not the problems in the United States that they are in many lands. Yet slums exist; there are underprivileged children; industrial and economic strife is widespread. Most serious perhaps of all economic conditions in our society are, first, subtle, ingrained class prejudices we do not even sense, and second, the fact that when we have so much, we are so little moved with compassion to share what we have with the hungry and homeless of other lands. I say this with full awareness that America is both a democratic and a generous nation—but do we *care enough?*

To turn to our national political scene, two dark clouds overhang all others to turn our twilight to trembling. The first of these is the fear of a Third World War, greatly accented by the testing of hydrogen bombs and the knowledge that through the hydrogen and cobalt bombs it is now in man's fateful hands to destroy all living things upon this planet.

For our other major menace I can think of no better illustration than the classical figure of the three-headed dog Cerberus, each throat yapping and snakes bristling from each neck, which stood at the mouth of Hell to let in the unwary and to keep nobody from coming out! You have already guessed that Cerberus stands for the menace of communism. One of the heads stands for the actual presence of subversive elements, the second for our indifference to this danger, and third—perhaps the most deadly of all—for the attempt to combat communism by its own methods. Some words in our *Discipline* (paragraph 2026) on civil liberties are worth thinking about.

Ramifying through all of these family, community, and national structures are foggy mists which are intangible but pervasive. Perhaps the most inclusive term is the prevailing mood of secularism—the organization of life as if God did not exist; the quest for comfort, beauty, prestige, and power; the search for many good things in life which are not the highest good. As a result ours is a society of external opulence, external brilliance, external confidence—and inner insecurity, tension, and darkness. To such a society our gospel must speak a word of hope.

II. "The Morning Cometh" (Isaiah 21:12)

Signs of dawn.

To begin again with the family, thousands upon thousands of homes there are where husbands and wives love each other and manage to make not only an endurable but an enduring marriage. In millions of homes parents love their children, and bring them up sensibly. And there *are* still Christian homes!

In community relations the race question, though bad enough, has shown marked improvement in recent years. An important Supreme Court decision has gone far toward opening up equal opportunities in higher education, and since it has been decided that there can be no segregation in the public schools, I am confident that our democracy is firm enough, flexible enough, Christian enough, to make the needed adjustments. Even though segregation lamentably exists within the churches of America, including our own beloved church, uneasy stirrings of conscience form good omens. We stand upon the declaration adopted without dissent by the General Conference of 1952 (*Discipline*, paragraph 2027):

> As Christians we confess ourselves to be children of God, brothers and sisters of Jesus Christ. This being true, there is no place in The Methodist Church for racial discrimination or racial segregation.

In the national scene, in spite of darkness there are not a few signs of hope. Foremost among these is the fact that we are not at war, and war is not inevitable. If we can keep our hysteria down and our confidence up; if channels of negotiation, even where negotiation is fraught with great difficulty, can be kept open; if we can be led to give both our sympathy and our goods in larger measure to the relief of hunger and homelessness, and the sending of technical assistance to lift the living standards of underprivileged peoples of the earth; if we insist resolutely enough upon action to halt the armaments race, there need not be a Third World War.

Concretely we may rejoice in the existence of the United Nations, not only as a collective force to halt the advance of communism, but still more as a sounding board for the moral sentiment of the world and an agency for mustering our collective effort against such ancient enemies as poverty, hunger, and disease. There are some who would scrap or bypass the U.N.; let us rejoice that this is not a majority sentiment among our people, for it still remains politically the "last, best hope on earth."

With regard to the other giant evil which I referred to as a three-headed Cerberus, it is perhaps less easy to see signs of hope. Each of the three sets of jaws seem, however, to be getting somewhat muzzled! Subversives have been removed from places of power through the F.B.I. and other legitimate channels; the public is no longer lethargic about the issue; and the public's native good sense is asserting itself in disgust at methods resembling those of the Inquisition. Two familiar sayings are perhaps in order, one from the Bible and the other a popular proverb. The way St. Paul says it is, "Whatsoever a man soweth, that shall he also reap." The way the man on the street says it is, "Give him enough rope and he will hang himself!"

We must all rejoice in signs of hope within the Church. Church membership has risen to 60 per cent of our population—is increasing more rapidly than the population as a whole. It would be over-optimistic to suppose that all who join churches become practicing Christians. Yet many do, and there appears to me to be a new willingness to listen to the claims of the Christian faith and be shown the way to spiritual power. There is a new interest in the Bible. On almost every college campus there is an eager interest in religion, and our theological seminaries are crowded.

In all humility we may thank God that wider avenues of service are being opened to women. We shall apparently have to keep wishing and working for a while longer for full equality in the ministry—but with such large opportunities already given, we ought never to despair.

III. Christ—the Hope of the World

The theme for the Second Assembly of the World Council of Churches does not center in the discernment of hopeful signs in our social or ecclesiastical scene; rather, it says boldly that Christ is the hope of the world whether in good times or in bad. Furthermore, its emphasis on *eschatology* is on a very old aspect of our faith; namely, that Jesus Christ lives and reigns forever in an eternal Kingdom. In Him is our confidence, for this life and for eternity. Jesus Christ is here as a living risen Presence, but His final victory lies —not in this world but in a realm beyond all time and space.

IV. Sin, Pain, and Death

We do not hear as much about *sin* today as our fathers did. Many fight shy of the word, and think of it mainly as applying to the grosser sins condemned by society as not being respectable—getting drunk, committing adultery, embezzling funds. And since, being "nice people," they do not do these things, they do not think of themselves as sinners—or, at least, not as very bad sinners.

It is to such moral dullness that the Christian gospel—when it is really gospel and not conventional moral platitudes—speaks with the cutting force of a two-edged sword. It strips off our alibis, probes to our self-deception. It convicts us of pride and self-centeredness even in our good works, of envy, jealousy, pettiness, compromise, narrowness, complacency before the giant evils around us and the agony of the world.

Guilt is no outworn phenomenon in America today, and every psychiatrist like every preacher must deal with it. While perhaps relatively few people in the deeper sense feel guilty before God, hosts of people know that they have done wrong. They have sinned against someone they love, or have betrayed a trust, or in some other way have let temptation overpower them. And the result is a guilty conscience.

In this situation the Christian gospel offers Christ as our hope. Whether one is a moral sluggard, or a guilty neurotic, or like most of us perhaps somewhere in between, Christ speaks the word of deliverance and power. Our gospel says not only, "You must be born again," but it assures us we *can* have new life and become new creatures through Christ our Lord. The note of redemption from sin through the mercy of God lies at the heart of our Methodist heritage, and of all authentic Christianity.

Not only sin but *pain* is the common lot of all humanity. In many respects, as compared with the rest of the world, we in America are remarkably free from pain. We are not hungry. No bombs have shattered our homes or our cities. Why, then, talk about pain?

Not physical pain mainly, but mental and spiritual trouble darkens our land. It is an ominous fact that there are as many beds in mental hospitals as in all others put together; that nervousness and depression are rampant; that hosts of lives are frustrated and maladjusted; that suicide takes an appalling toll.

The deepest longings of our time are for inner security, hope for the future, understanding fellowship. What is most needed is faith, hope, and love. These gifts our gospel imparts. Other measures can alleviate the soul-sickness of our times, but only the gospel of Christ can really cure it.

But sin and pain are not man's only enemies. Death is the most inevitable fact of life.

Far too generally, we have an abnormal and unchristian attitude toward death. We have an expensive funeral; friends express sympathy; the minister speaks kind and gracious Christian words. Then it is over, and the lonely person who is left must rebuild life's foundations as best one can, wondering, doubting, hoping that the separation is not final but often with a great void that there is no sure faith to fill.

There may have been too much "other-worldliness" in an earlier day. But should we not look upon death as a stage in an eternal pilgrimage, and face it unafraid?

It is the Christian hope that Christ lives and reigns forevermore. It is the Christian hope that if atomic or bacteriological warfare or a hydrogen or cobalt bomb should cause life upon this planet to end in mutual destruction, God would not be finally defeated or His Kingdom destroyed. It is the Christian hope that in the larger fellowship of God's children, for time and eternity, there is no final separation from those we love. It is the Christian hope that whether death comes early or late as we count time, no life is fruitless. It is the Christian hope that Christ is the resurrection and the life, and that neither death nor life, neither things present nor things to come, can separate us from the love of God which is in Christ Jesus.

Friday Morning, May 28

The last session. The Assembly was such a wonderful experience we will go home a different way—in our hearts, more eager to follow Jesus Christ—The Way. Knowing that many would appreciate having the entire service, we are printing it in full so there is no space to report the panel discussion. The program moved to a heart-warming climax in the unison singing of "The Lord's Prayer."

The Fourth Assembly adjourned promptly at twelve o'clock.

Truthfully, this picture was not taken at the Assembly, but it is a good one of the jurisdiction presidents who did take part in the pledge service. *Standing:* Mrs. E. U. Robinson, Southeastern; Dr. Hugh Stuntz, president of Scarritt College; Mrs. George W. Carter, Jr., Central. *Seated:* Mrs. W. E. Horton, Jr., South Central; Mrs. Frank I. Hollingsworth, Western; Mrs. Frank G. Brooks, president of the Woman's Division; Mrs. Wallace Streeter, Northeastern; Mrs. F. McDaniel, North Central

We Follow the Way

ORGAN PRELUDE: "Glory to the Father"
Mrs. Russell Melville
Chester Nordman

CALL TO WORSHIP
Mrs. Frank G. Brooks

"Teach me thy way, O Lord;
I will walk in thy truth."—Psalms 86:11

CHORAL RESPONSE
National Colleg Choir

"O Christ, the way, the truth, the life,
Show me the living way,
That in the tumult and the strife,
I may not go astray.

"Teach me thy truth, O Christ, my light,
The truth that makes me free,
That in the darkness and the night,
My trust shall be in thee."

ANTIPHONAL READING
Mrs. Alan K. Laing
Mrs. W. H. McCallum

(from "Nicodemus," by Andrew Young)

"*Nicodemus:* Tell me one thing; why do you follow Jesus?

John: It was because of John the Baptist first.

Nicodemus: But why because of him?

John: One day when we were standing by the Jordan,
John and my cousin Andrew and myself,
We saw a man pass by, tall as a spirit . . .
And as he passed, John, pointing with his finger,
Cried—I can hear him cry it now—
'Behold, the Lamb of God!'

Nicodemus: And He, what did He say? What did He do?

John: Nothing; we watched Him slowly climb the hill;
His shadow fell behind Him; it was evening.
Sometimes He stopped
To raise His head to the home-flying rooks
Or greet a countryman with plough on shoulder.

Nicodemus: John said, 'Behold, the Lamb of God'?

John: He said so.

Nicodemus: And from that day you followed Him?

John: No, that was afterwards in Galilee.

Nicodemus: But tell me why; why did you follow Him?

John: I think it was our feet that followed Him;
It was our feet; our hearts were too afraid.
Perhaps indeed it was not in our choice;
He tells us that we have not chosen Him,
But He has chosen us. I only know
That as we followed Him that day He called us
We were not walking on the earth at all;
It was another world,
Where everything was new and strange and shining;
We pitied men and women at their business,
For they knew nothing of what we knew.
. . .

Nicodemus: Perhaps it was some miracle He did.

John: It was indeed; more miracles than one;
I was not blind and yet He gave me sight;
I was not deaf and yet He gave me hearing;
Nor was I dead, yet me He raised to life."

MOMENT OF MEDITATION
(Soft music—"The Light of God Is Falling")

PRAYER (unison):

"O blessed Jesus, who didst use Thine own most precious life for the redemption of Thy human brethren, giving no thought to ease or pleasure or worldly enrichment, but filling up all Thine hours and days with deeds of self-denying love, give me grace today to follow the road Thou didst first tread; and to Thy name be all the glory and the praise, even unto the end. Amen."

HYMN: "The Light of God Is Falling"

PANEL: "Interpreters of the Way"

toward A World at Peace
A World Church
A World Mission

through Affirmations resulting from Assembly sessions and Conversation Groups

Mrs. John M. Pearson, Chairman, with Panel members and audience participation

SELECTION: "Go Forth With God" *Martin Shaw*

National College Choir

DEDICATION TO THE WAY Miss Henrietta Gibson

Pledge Service—by Jurisdictions

Leader: We are drawing toward the closing hours of the Fourth Assembly. We have listened to great messages. We have renewed former acquaintanceships and made new friends. We have stood humbly in the presence of those whose lives have been given to full-time Christian service and those who are newly enlisting in this service. We have seen, through all these experiences, one central thought—one earnest conviction—that has made this a unified, while diversified, whole. This is the reality of our theme, Jesus Christ—the Way.

We recognize that this is not only a general truth for all ages, but a practical truth for each one of us. We recognize that the emphasis of World Peace, a World Mission, a World Church, cannot be world-wide in its reality to us unless it is a threefold ideal to which each of us here may commit herself.

All this is no new thought. It is familiar truth, with new emphasis. Our purpose and our pledge have ever been in terms of our prayers, our service, and our gifts.

Thus, as we stand by Jurisdiction groups and make our pledge on behalf of those thousands of women whom we are privileged to represent, we do it in terms of the tangible, but it is equally representative of the *in*tangible—of the service, and the prayer—that makes our giving acceptable to our Lord.

As the Presidents and the Treasurers of the six Jurisdictions come forward, each President will lead in an affirmation of belief, and the Treasurer will follow with a statement of her Jurisdiction's pledge. As each President speaks, will all those members of that Jurisdiction, everywhere in the auditorium, stand and unite with her in this affirmation?

(The twelve Jurisdiction representatives rise.)

Leader: Recognizing Jesus Christ as the Way for all of life and desiring to make Him known to all peoples of the world, will you bring the pledge of the women of your Jurisdiction?

President, Northeastern Jurisdiction Woman's Society: Believing that all life is larger for His law, we recognize Jesus Christ as the Way to more abundant living for the whole world.

Treasurer, Northeastern Jurisdiction Woman's Society: To make Him known as the Way, the 364,251 women of the Northeastern Jurisdiction give expression to their service and their prayers through their pledge of $1,183,740.00.

President, Southeastern Jurisdiction Woman's Society: Believing that all peoples whom God has created are to be one in Him and find in Him their fulfillment, we recognize Jesus Christ as the Way to an awareness of the worth of human beings.

Treasurer, Southeastern Jurisdiction Woman's Society: To make Him known as the Way, the 403,000 women of the Southeastern Jurisdiction give expression to their service and their prayers through their pledge of $1,597,133.00.

President, Central Jurisdiction Woman's Society: Believing that God is boundless love and that without love it is impossible to know Him, we recognize Jesus Christ as the Way to a love like the love of God.

Treasurer, Central Jurisdiction Woman's Society: To make Him known as the Way, the 45,000 women of the Central Jurisdiction give expression to their service and their prayers through their pledge of $55,342.00.

President, North Central Jurisdiction Woman's Society: Believing that our common, glad confession of one God as Father and one Christ as Savior transcends all differences of creed, we recognize Jesus Christ as the Way to a World Church.

Treasurer, North Central Jurisdiction Woman's Society: To make Him known as the Way, the 515,050 women of the North Central Jurisdiction give expression to their service and their prayers through their pledge of $2,083,446.00.

President, South Central Jurisdiction Woman's Society: Believing that a world-wide knowledge of the Fatherhood of God and the Saviourhood of Christ, translated into action, will mean universal brotherhood, we recognize Jesus Christ as the Way to World Peace.

Treasurer, South Central Jurisdiction Woman's Society: To make Him known as the Way, the 303,423 women of the South Central Jurisdiction give expression to their service and their prayers through their pledge of $1,516,319.00.

President, Western Jurisdiction Woman's Society: Believing that the World Mission of the Church is to make the Lord Jesus Christ known and to bring to bear on all human life His spirit and His principles, we recognize Jesus Christ as the Way to the Kingdom of Heaven on earth.

Treasurer, Western Jurisdiction Woman's Society: To make Him known as the Way, the 136,114 women of the Western Jurisdiction give expression to their service and their prayers through their pledge of $531,154.00.

SILENT PRAYER (soft music)

Leader:

"I heard Him call,
'Come, follow'—that was all.
My gold grew dim,
My heart went after Him.
I rose and followed—that was all.
Who would not follow,
If he heard Him call?"

MOMENT OF MEDITATION (soft music)

HYMN: "Christ's Life Our Code, His Cross Our Creed"

MEDITATION: "Greater Works," Bishop Newell S. Booth

THE LORD'S PRAYER (unison) *Mallotte*

BENEDICTION Bishop Booth

SEVENFOLD AMEN *John Stainer*

National College Choir

ADJOURNMENT

Grateful acknowledgment is made—

to Charles Scribner's Sons, Publishers, New York, N. Y., for permission to print the prayer "O blessed Jesus . . ." from "A Diary of Private Prayer," by John Baillie, page 13.

to Jonathan Cape, Limited, Publishers, 30 Bedford Square, London, W.C. 1, England, for permission to quote from "Nicodemus," by Andrew Young. Printed in "Masterpieces of Religious Verse," James Dalton Morrison, Harper and Brothers, N. Y., Publishers, No. 758.

for "O Christ, the way, the truth, the life . . . ," John B. Dykes, *The New Hymnal for American Youth*, Appleton-Century Company, N. Y., No. 216.

for "I heard Him call . . . ," "Levi," authorship not given. *Girls' Every Day Book.*

Affirmations of the Assembly

This Fourth Assembly of the Woman's Society of Christian Service of The Methodist Church in session in Milwaukee, Wisconsin, May 25-28, 1954, proclaims to the world the following convictions and determined purposes growing out of the urgent needs and challenges of this changing turbulent world. We call upon Methodist women everywhere to study, discuss, and interpret in practice these affirmations, making them a basic part of the follow-up program of the Assembly.

1. We affirm our belief that the Christian woman must show by her daily life that she is a sincere Christian, living consistently in every area of her life so that the Christian Way may be seen by others through her. Christian women have a responsibility to live up to their opportunities of leadership in all avenues of living, including political, economic, family, civic, national, and international affairs.

2. We affirm our deep conviction that Christian women must be alert to the increasing rate of juvenile delinquency in communities throughout the nation and that they must shoulder their full responsibility for combating those forces that contribute to delinquency, such as harmful comic books, T.V. programs, and unwholesome community recreation. We recommend the greater use of home and church facilities for recreational purposes implementing such a program with financial support and leadership.

3. We affirm with renewed commitment our determination to challenge youth and young adults with the sense of the responsibilities and opportunities of Christians in their daily work. Christian commitment must be related in specific ways to occupational choice and practice.

4. We affirm the need for a zealous effort to enlist young people for full time Christian service. It is our conviction that we must have a deeper awareness of our responsibility to encourage, guide, and challenge youth to a commitment of self to a life of Christian service.

(a) By keeping before youth and their parents the personnel needs of the mission fields at home and abroad and

(b) By showing an active, prayerful interest in their commitment to a Christian vocation.

5. We affirm our determination as Christian citizens to create a concern for the ways the present alcohol culture pattern endangers family life and security. We recommend that a communication be sent from the members and delegates of the Assembly endorsing the Bryson Bill H. R. 1227 and the Langer Bill S 3294 (communications to be sent to the chairmen and members of the House and Senate committees on Interstate and Foreign Commerce). We further call upon Methodist women to be alert to the narcotic problem among the youth of our nation, making use of the leaflet, "Not My Child." *

6. We affirm our continuing belief in the United Nations as government's best hope for peace; we rejoice in the leadership for the emphasis on world order which the Crusade for World Order will provide during this year. We pledge ourselves to work for the fullest use of this opportunity through our churches and communities so that we may develop a new understanding and support of the United Nations.

7. We affirm our warm support of the "great new fact of our time," the ecumenical movement, and our interest in the Second Assembly of the World Council of Churches meeting August 15-31 in Evanston, Illinois.

We pledge ourselves to study the issues involved, to follow with concern the reports that come to us by press and radio, and to attempt to give intelligent interpretation in our churches and communities.

8. We affirm our conviction that the defense of civil liberties is a responsibility of Christian conscience. In support of this we call attention to the following excerpt from the December 11, 1953, message of the Methodist Council of Bishops. "It has been the conviction of The Methodist Church for years, never held more strongly than now, that the right to be free implies not only the freedom of the body but also the freedom of the mind, and the freedom of the spirit. In this time of fear and irresponsible accusation, areas of freedom of speech and thought are being narrowed all over the world. In communist lands thought control uses the techniques of absolute censorship, spying of secret police, torture, imprisonment, and death.

"In our land, when we protest against such types of control, self-appointed guardians of the liberty we want for ourselves and all men may, by the calling of names, unfounded accusations, and the assertions of guilt by association, destroy the priceless heritage they claim to defend."

9. We affirm anew our determination to work with greater urgency to eliminate segregation from every part of our community and national life and from the organization and practice of our own church and its agencies and programs. We rejoice that the highest tribunal of justice in this land, the Supreme Court of the United States, proclaimed on May 17, 1954, that segregation in public education anywhere in this nation is an infringement of the Constitution and a violation of the Fourteenth Amendment.

We accept our full Christian responsibility to work through church and community channels to speed the process of transition from segregated schools to a new pattern of justice and freedom.

10. We affirm our conviction that the technical assistance program which helps nations to free themselves from the bondage of ignorance, disease, starvation, and bitter poverty is an important part of the process of building peace. We believe that this program should be continued and expanded. We call upon our government to appropriate adequate funds for United States and U.N. technical assistance.

PLATFORM SETTINGS

All the platform arrangements were works of art. The one for the last morning was especially beautiful—a replica of the cover design of the Assembly program.

* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing Offices.

Wesleyan Service Guild Weekend

THE Fourth Assembly Guild Weekend held its first session on Friday evening, May 28, at the First Methodist Church, Milwaukee, Wisconsin, with Mrs. George Dismukes, chairman of the Standing Committee of the Wesleyan Service Guild and member of the Wesleyan Service Guild in East Oklahoma Conference, presiding. Greetings were brought by Mrs. Frank G. Brooks, president of the Woman's Division of Christian Service, and Miss Lillian A. Johnson, secretary of the Wesleyan Service Guild of the Woman's Division of Christian Service. The main speaker of the evening was Dr. Georgia Harkness, professor of applied theology of the Pacific School of Religion. In the development of her topic, "Lord, Teach Us to Pray," Dr. Harkness placed the group in a spiritually receptive mood for the Weekend program. After this session, an informal reception was held in the dining room of the church, with Wisconsin and West Wisconsin Guilds as hostesses. Here Guild members had the opportunity to visit with old and new friends from all parts of the United States and to meet Woman's Division and Woman's Society members, Woman's Division staff, missionaries, deaconesses, and other workers.

On Saturday morning, Mrs. T. Otto Nall, vice-chairman and chairman of program of the Standing Committee of the Wesleyan Service Guild, presided. Miss Ivy Chou, former Crusade Scholar from China, gave the meditation, after which Miss Dorothy McConnell, editor of WORLD OUTLOOK, addressed the group on "The World-Wide Christian Community: Our Responsibility." Miss McConnell interpreted the Christian community as the Kingdom of God. She talked about the Guild's part in bringing about the Kingdom.

In the first place, the Guild can be tremendously effective as a tool through organized effort. Because of its members' close experience with earning a living, matters of human concern often come more quickly to its attention than if the members were not employed. For effectiveness, however, even more employed women should be enrolled in the Guild. The cities are receiving more women than ever before in history. In the latest census it is reported that in the cities there are three million more women than there are men, twenty to forty-five years of age, most of them employed. In a questionnaire prepared by the Guild, answers were received at headquarters which showed that these young women have to seek the church rather than the church's seeking them. The stronger the organization, the greater social effectiveness it will have for building a righteous earth.

In the second place the Guild member herself, alone, can be effective in bringing in the Kingdom of God. The very matters that cross her desk and the way she deals with them have tremendous human significance. The schoolroom atmosphere may encourage the growth of the true Christian community. The strength that the individual receives from her Guild organization can easily carry over into her life as an individual, if she is alert to the task of building the Kingdom.

In the third place, the Guild should welcome opportunities to work with women and with groups who are not avowedly Christian. The Good Samaritan was not one of the accepted people. Ruth was outside the national group. But both persons made tremendous contributions to Christian thought. The Kingdom of God may be built by all men of good will—even though some do not call themselves Christian.

And finally the Wesleyan Service Guild can reach out across the world to new converts to the Christian faith. This is in order to strengthen the fellowship. It is also to catch the vision of what the Kingdom of God should be, as it is seen by those alien eyes.

These then are some of the ways the employed women of the Wesleyan Service Guild bring about the Kingdom of God—first by using the organization itself, second by the work of the individual within the organization, third by listening to individuals who are not of the Christian faith for those things which are Christian, and finally by becoming a part of the world Christian community by giving and accepting those thoughts which are of God.

The stimulating discussion that followed was led by Mrs. Clifford A. Bender, associate secretary, Department of Christian Social Relations and Local Church Activities of the Woman's Division. Here Guild members discussed their responsibilities as Christian working women in terms of national and international problems, and offered suggestions as to what might be done about some of these issues. These suggestions were studied further in the afternoon conversation groups. After a period of fellowship through song led by Miss Ruth Harris, the group was faced with the challenge of missionary personnel needs by a panel of missionaries and deaconesses: Misses Alpharetta Leeper, secretary of Missionary Personnel, Board of Missions; Ruth Harris, Mary Fitzpatrick, Elsie Parker, Lois Finke, and Betty Ruth Goode. Five of these are members of the Wesleyan Service Guild.

During the free period between lunch and the afternoon meeting, Miss Betty Marchant, secretary of Visual Education, showed *Adventures in Service*, a deaconess film, and the filmstrip, *Widening Fellowship*. At the same time, the following members of the Standing Committee displayed and explained the

value and intended use of materials on the work of the Wesleyan Service Guild: Miss Eleanor Clarkson, chairman of Spiritual Life, Mrs. Inez C. Harewood, chairman of Supply Work, Mrs. James B. Hughes, chairman of Status of Women, Mrs. Clarence Jones, secretary of Promotion, Mrs. George Turnley, chairman of Christian Social Relations and Local Church Activities, Miss Audrey Wright, chairman of Missionary Education and Service. There were other interesting exhibits showing specific projects carried on in conferences and local groups.

In the afternoon, during "An Hour With Our Missionaries," inspiring messages were brought by Miss Lucile Holliday, Mr. Mike Willis, and Miss Helen Rosser. The remainder of the afternoon was devoted to conversation groups under the leadership of Mrs. Clifford A. Bender, Mrs. Jesse W. Bunch, Mrs. E. V. Ennis, Mrs. W. B. Landrum, Mrs. T. Otto Nall, and Mrs. J. Ernest Wilkins.

At 6:30 on Saturday evening, 750 Guild members and guests gathered at the Pfister Hotel for the Assembly Guild Weekend Banquet, where United Nations flags were used as decorations in keeping with the theme "Let Hearts United Learn to Live as One." With Mrs. C. A. Meeker as toastmistress, with selections by "The Orioles," and Miss Ruth Harris taking the group on an International Music Festival Tour, the evening was off to an excellent start. Guild members were greatly impressed by the number of missionaries, deaconesses, and workers in church-related vocations who came to the platform, gave their names and the places where they were serving. They were as follows: Edna Gelevich, Ivy Myers, Lois Marquart, Laura Robbins, Mary Searcy, Helen Rosser, Helen Aldrich, Lucile Holliday, Ruth Harris, Elizabeth Thompson, Betty Ruth Goode, Edna Poole, Elsie Parker, Dorothy Clark, Mike Willis, Mildred Miller, Marie Finger Bale, Ella Elsner, Leota Kruger, Beatrice McKee, Irene Ramsey, Lydia Gerhart, Miriam Gruber, Louise Nichols.

In her superb address, Dr. Helen Kim, president of Ewha University, Seoul, Korea, reviewed the history of Ewha University and how it had withstood all the forces that had tried to destroy the Christian way of living. She said that in spite of all that had happened, the people of Korea had remained firm, that they had felt always that God was with them, that He would always be there to strengthen and uphold them, and that the prayers and Christian fellowship which they had felt so strongly throughout all this terrible tragedy had sustained them and carried them through.

On Sunday morning over 600 attended the beautiful Communion service conducted by Bishop H. Clifford Northcott. He was assisted by Dr. Adelaide Raby, Dr. Glora Wysner, Dr. Ensworth Reisner, and the Rev. Earl E. Allen. The choir of the First Methodist Church sang an anthem and the choir responses during the Communion service.

The closing session was held in the afternoon, with a service of commitment based on the Wesleyan Service Guild emblem, and a challenging speech by Miss Theressa Hoover, a field worker. With her own horizons broadened by her recent trip to India and Pakistan, she depicted in vivid terms the needs in those far-distant lands. Her subject, "We Follow Where the Master Leads," was a fitting climax to this service of dedication and consecration.

Left to right: **Miss Keith Ann Nelson, Appleton, Wisconsin, secretary of Wisconsin Conference Guild; Dr. Helen Kim, president of Ewha University, Seoul, Korea; Miss Laurinda Hampton, Lancaster, Wisconsin, secretary of West Wisconsin Conference Guild**

Luncheon at the Wesleyan Service Guild Weekend, Miss Lillian A. Johnson, secretary of the Guild, in the center

Affirmations of the Guild Weekend

The Fourth Assembly Weekend of the Wesleyan Service Guild of The Methodist Church in session in Milwaukee, Wisconsin, May 28-30, 1954, has been considering our Christian concerns as organized groups and as individuals. We ask Guild members everywhere to study, discuss, and put into action these following affirmations:

We affirm our concern in the matter of recruiting suitable, capable, and adequately trained women for Christian missionary service. It is our belief that this program must involve appeals to and cultivation of children, youth, and their parents by presenting the needs, the varied opportunities for service, and the challenges. Because so many Wesleyan Service Guild members have the necessary preparation, we recommend that a concerted and attractive appeal be made in conference, district, and local Guild groups in an effort to recruit them.

We affirm our determination to widen the outreach of the Wesleyan Service Guild, particularly in the area of interesting more young women in membership. We should recognize their need for solid Christian doctrine and a deepening spiritual experience through programs which challenge them to be effective Christian witnesses in their daily occupations and personal lives; for opportunities to serve through the Wesleyan Service Guild and the church.

As Christian employed women, realizing we have a personal witness in our everyday living, we are concerned with the needs of people everywhere. We affirm the dignity of all men and are concerned about bringing the newcomers in the community into the church. Due to the high mobility of population, we are concerned especially about the young women who move to new communities for employment, the migrants, and displaced persons.

We affirm belief in the United Nations as the world's best hope for peace. We urge the greatest support of our government in the use of the facilities of the United Nations, and the continuance of our government's financial aid to the United Nations and its agencies. To further understanding and knowledge of this organization, we will promote programs of visitation to the United Nations, publicity in every area possible, discussion groups, recommended readings, visual-aids, and prayer for the United Nations and its leaders. We urge cooperation in the Bishop's Crusade for World Order.

We affirm our conviction against segregation of any minority group in education and in all areas of church and community life, with emphasis on the importance of being informed and publicizing the facts in order to counteract rumors. We urge interracial cooperation among groups making up the community in solving local problems, making use of the capabilities of minority groups. We recommend that Guild members of other races be invited to Schools of Missions and Christian Service and Guild Weekends, whenever such are not included in the membership of the sponsoring group. We urge the maintenance of enthusiasm and interest when we go home.

We affirm responsibility of Wesleyan Service Guild members as Christians to be well-informed, to develop opinions based on careful evaluation, to seek skill to express these opinions effectively, to have the courage of their convictions. We concur in the affirmation of the Woman's Society of Christian Service recently adopted—"We affirm our conviction that the defense of civil liberties is a responsibility of Christian conscience. In support of this we call attention to the following excerpt from the December 11, 1953, message of the Methodist Council of Bishops.

It has been the conviction of The Methodist Church for years, never held more strongly than now, that the right to be free implies not only freedom of the body but also freedom of the mind, and the freedom of the spirit. In this time of fear and irresponsible accusation, areas of freedom of speech and thought are being narrowed all over the world. In communist lands thought control uses the techniques of absolute censorship, spying of secret police, torture, imprisonment and death. In our land when we protest against such types of control, self-appointed guardians of the liberty we want for ourselves and all men, may, by the calling of names, unfounded accusations, and the assertions of guilt by association, destroy the priceless heritage they claim to defend.

We affirm our determination to know the facts and the laws concerning alcohol and narcotics; to stand firm in our convictions against these evils in home, business, and all areas of life; to patronize and commend business houses that do not serve liquor; to support and commend the publishers who do not accept liquor advertising. We recommend that Guilds and individual members send communications to chairmen and members of the House and Senate committees on Interstate and Foreign Commerce, endorsing the Bryson Bill H R 1227 and the Langer Bill S 3294. We urge our members to be alert to the narcotics problem, making use of the leaflet, "Not My Child." * (5 cents)

We affirm our responsibility to be registered voters, and actively participate in political and civic affairs. We cooperate with other groups in the community that are interested in civic and political improvement.

We call our members to a new sense of missions with dedicated service to the world-wide mission of the church.

Committee—

MISS ELEANOR CLARKSON, MRS. EVERETT FABER, MISS JOSEPHINE FORMAN, MISS WILMA GAINES, MRS. INEZ C. HAREWOOD, MRS. JAMES B. HUGHES, MRS. CLARENCE JONES, MRS. MARY E. MONROE, MISS GERTIE STILES, MRS. GEORGE TURNLEY, MISS AUDREY WRIGHT, MRS. T. OTTO NALL, and MRS. WM. T. ANDERSON, *Chairman.*

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APPRECIATION

The Standing Committee of the Wesleyan Service Guild wishes to extend its sincere gratitude and deep appreciation to all those who were a part of the Fourth Assembly Guild Weekend: to Mrs. Frank G. Brooks, Bishop H. Clifford Northcott, Rev. Earl E. Allen, district superintendent, Dr. Ensworth Reisner, pastor, and the members of First Methodist Church for their hospitality; to Mrs. Northcott and the jurisdiction presidents of the Woman's Society of Christian Service for their encouragement and support; to all program participants; to the members of the Wesleyan Service Guild of Wisconsin and West Wisconsin Conferences who entertained their guests so graciously; to the conference secretaries who served as recorders in the conversation groups.

Much of the success of the Assembly Guild Weekend was due to the planning and efforts of the local committees. In spite of difficulties that always occur when there is an overflow registration, they worked with a splendid spirit, making the guests feel welcome and comfortable.

OFFERING

At the Communion Service, opportunity was given to contribute toward the Assembly offering for retired missionaries and deaconesses. The amount given by the Wesleyan Service Guild at this time was $805.00.

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* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing Offices.

The Committee on Program at Work

Compiled by MRS. HAROLD SOULEN, *Vice-President, South Central Jurisdiction*

Setting—Officers' Training Day in a local church, or Program Clinic at a summer school. Present the material as a panel discussion or adapt it to suit conditions. It has elasticity.

"The persons who have the greatest scope of influence today are the program planners. I wonder if they know this."—*Pearl S. Buck*

MRS. SOULEN: Every hour that women spend attending a meeting of the Woman's Society of Christian Service, be it a general meeting, a circle meeting, or a study class, should be treated as a sacred trust by the Committee on Program.

The program is not an end in itself; it must contribute to the personal, the spiritual, and the educational growth of the members. It must aid in building a Christian fellowship, seeking to make the Christian principles operative in all of life. It is a vehicle to help achieve the purposes of the Woman's Society of Christian Service.

The vice-president is chairman of the Committee on Program. Other members are: the secretaries of Missionary Education and Service, of Christian Social Relations and Local Church Activities, of Literature and Publications, of Spiritual Life, and of Status of Women. Additional members may be elected or appointed by the executive committee if the Society so desires.

No one person is big enough to plan the program for your Society. The vice-president has the special responsibility of promoting the use of the monthly program materials (*hold up the Program Book and Worship Booklet*), and presenting information concerning the World Federation of Methodist Women. She must know the special contribution which each member of the program committee can make through her knowledge and skills in her particular line of work.

I have asked each of the jurisdiction officers of the South Central Jurisdiction, who have corresponding officers on the local Committee on Program, to state the duty of her office on the committee. Mrs. Neeley, what would you say to a new secretary of Missionary Education and Service as she begins to work on the committee?

MRS. VIRGIL NEELEY: I would say to that secretary of Missionary Education and Service, you should be so well-informed concerning the study program of the Woman's Society and so enthusiastic about it, that all the members of the Committee on Program will catch your spirit. "Enthusiasm is as contagious as the measles" in study as in other things.

It is your task to inform the committee about the themes of the approved study courses and the study materials for the year, including those for youth and children. (*Display the books.*) You will be expected to present the plans of the pastor and the Commission on Missions for the church-wide study, and secure the cooperation of the committee. Explain clearly the meaning of Cooperative Credit Courses, Reading Circles, and adequate libraries, and urge the committee to promote these methods of missionary education.

Naturally you will be eager to see that the missionary programs printed in the Program Book are presented. It will be your joy to keep in touch with missionaries and deaconesses from your conference, and let the committee know which ones are available as speakers. Last, but certainly not least, suggest that planned action follow the studies (*hold up "Study and Action" leaflet*), for truly the fruit of all study is action.

MRS. SOULEN: Thank you, Mrs. Neeley. Now, Mrs. Henderson, what word of advice would you give a secretary of Christian Social Relations and Local Church Activities concerning her relationship to the committee?

MRS. J. RUSSELL HENDERSON: I would stress the same note of information and say to the secretary of Christian Social Relations and Local Church Activities, you should become acquainted with the scope of the program, so that you may be able to help integrate the action plans and emphases into the total program of the Society.

Study the material in advance and try to have in mind definite proposals for action that might result from certain monthly programs as well as from the approved studies. Then make suggestions concerning any special studies which you and your committee think are needed, such as the United Nations, juvenile delinquency.

You should be acquainted with the program and activities of the local Council of United Church Women and help to relate the interdenominational emphasis to the program of the Woman's Society by promoting the observance of May Fellowship Day and World Community Day.

You will be a most valuable committee member if you know your community resources and are able to suggest persons who can and will participate when specialists in certain fields are needed for the programs.

MRS. SOULEN: Integration seems to be the key word. Spiritual Life Cultivation undergirds all our work. Mrs. Dudley, what instruction would you give to a secretary of Spiritual Life, as a member of this committee?

MRS. FORREST DUDLEY: I would give some verbs of action. Urge that all programs have the spiritual depth to which the Woman's Society of Christian Service is

committed, never substituting a clever stunt for the clear truth, nor pious words for true piety. Further, urge expectancy of and provision for the vital worship experience of realized nearness to God in every meeting, including study classes. Singing the great hymns of the church is a worship experience. Encourage the women to learn and use them.

Then see that the privilege of leading others in worship is distributed. That is, the committee should not ask the same women every year. Use your Spiritual Life Committee to help you carry out designated program plans. Your committee members can help by sharing enriching devotional material with program leaders, and creating an atmosphere conducive to worship at all meetings.

MRS. SOULEN: And, of course, your secretary will make sure that the Committee on Program schedules the Week of Prayer and Self-Denial in October, and a Day Apart during the Lenten season. All of which reminds us that literature plays an important part in the committee work. Mrs. Cooley, what guidance would you give to a secretary of Literature and Publications?

MRS. W. F. COOLEY: My guide points are brief. You, as secretary of Literature and Publications, make a significant contribution to the Committee on Program when you promptly carry out the request to order the Program Books and Worship Booklets. You must be so well read that you are thoroughly familiar with the material, and aware of the many extra touches which may be added to the programs and study classes through information found in leaflets and articles in THE METHODIST WOMAN and WORLD OUTLOOK.

Possessing the basic and latest information on available literature, you are a key person. You should offer suggestions on striking ways to use the material and help to guide the plans for the monthly meetings, the circle meetings, and the study program.

MRS. SOULEN (*holds up* My Date Book): Valuable information for the program committee is contained in this little booklet. The secretary of Status of Women is the newest addition to our committee. Mrs. Plummer, what things would you stress for this secretary to do?

MRS. LAUREN L. PLUMMER: There is much that should be said, but I shall be brief. As a local secretary you must be alert to information which is being channeled from the Division, the jurisdiction, and the conference. Study this information and see how it can be implemented by your Woman's Society.

Your file of Service Activity Cards, if up-to-date and complete, will be helpful to the Committee on Program in finding women prepared to participate on programs. Bring these cards to every meeting.

Keep a current Clipping File on activities and achievements of women. It may provide interesting supplementary material for some of the programs. Though not labeled as such, many of the programs in the Program Book are related to the Status of Women. Be alert and have these points emphasized in the presentation.

QUESTION PERIOD (*Give an opportunity for questions.*)

MRS. SOULEN: All organizations have two problems in common—membership and attendance. And program is related to both. That means that the work of our committee is very important.

A careful study of the Calendar of Activities in the May, 1954, issue of THE METHODIST WOMAN will help guide the committee. When we realize that we are helping to build people and to help people in their attitude toward others, we will take time and put forth effort to make our programs interesting and challenging.

The trust placed in the Committe on Program is a sacred trust. Let us not fail, but do our task as one serving our heavenly Father in bringing about the Kingdom of Heaven here on earth.

RESIGNATION

Miss Grace Gatewood

Seldom do we say farewell with pleasure to a member of the staff, but such is the case as we bid adieu to Miss Grace Gatewood, who was married on May 30 to Mr. Charles Whitehead of Houston, Texas. Miss Gatewood has been assistant to the secretary of Missionary Education for the past two years.

Before that she served the church as a deaconess in Shreveport, Louisiana; Centenary Institute, Nashville, Tennessee; Agnes Moore Hall, Norman, Oklahoma; Mary Elizabeth Inn, San Francisco; and Alma Mathews House, New York. Not only has Miss Gatewood made a contribution to the cause of missionary education by her training, experience, and love of people, but her friendly, generous spirit has won her a warm place in the hearts of all with whom she has worked.

—MRS. JOHN M. PEARSON,
Chairman, Section of Education and Cultivation

RETIREMENT

Miss Lydia E. Gerhart

Though not an elected staff member of the Woman's Division, Miss Lydia E. Gerhart has represented the Department of Work in Home Fields since 1947 in local, district, conference meetings, and summer schools. Her successful program of field work is the result of years of faithful, wise, devoted administration of various assignments in the home field.

We have delighted in her ability to look at situations realistically, her enthusiasm, and devotion to the task at hand. She well deserves all the messages of appreciation which followed her presentations.

It is only the calendar which makes this honest tribute necessary at this time. Now retired, she continues to be loved and appreciated by all whose lives she has touched in her years of fruitful service.

—MRS. J. N. RODEHEAVER,
Chairman, Department of Work in Home Fields

CHART AND COMPASS

ORGANIZATION AND PROMOTION

MISS DORCAS HALL, *Executive Secretary,*
Section of Education and Cultivation
MRS. MAUDE WHITE HARDIE, *Assistant to the Executive Secretary*

THEME AND EMPHASES 1952-1956

THAT THE KINGDOM OF GOD MAY BE REALIZED

1. WE WILL SEEK TO GROW AS CHRISTIANS.
2. WE WILL SEEK TO BRING OTHERS INTO THE CHRISTIAN FELLOWSHIP . . . OF THE CHURCH AND OF THE WOMAN'S SOCIETY OF CHRISTIAN SERVICE AND THE WESLEYAN SERVICE GUILD.
3. WE WILL SEEK WITH CHRISTIANS EVERYWHERE THE SUSTAINING FELLOWSHIP AND POWER OF A WORLD CHRISTIAN CHURCH.
4. WE WILL USE ALL AVAILABLE RESOURCES TO WORK FOR "THE THINGS THAT BELONG UNTO PEACE."
5. WE WILL PROCLAIM THE WORLD MISSION OF THE CHURCH TO BE GOD'S PLAN FOR THE REDEMPTION OF THE WORLD. TO THIS END, WE WILL WORK TO MAKE THE LORD JESUS CHRIST KNOWN TO ALL PEOPLES EVERYWHERE, TO PERSUADE THEM TO BECOME HIS DISCIPLES, AND TO FOSTER THE KNOWLEDGE AND EXPANSION OF THE MISSIONARY ENTERPRISE THROUGHOUT THE WORLD.
6. WE WILL ACCEPT THE PRICE OF CHRISTIAN DISCIPLESHIP.

Buried Treasure

HAVE you ever thought that most of the treasure of the world lies beneath its surface? Ore of precious metals, as gold and silver; precious stones, rubies and diamonds; valuable natural resources, as coal and oil; newly discovered chemical elements, powerful enough to change the face of the world. All buried treasure—just below the surface.

We ask ourselves, Why? In a world of order, planned by God, there must be a reason why they are not just lying around on top, within easy, careless reach. At least two explanations suggest themselves:

First, these treasures would have been too easily destroyed or scattered if they had been at once available. Surfaces are easily corroded by wind and weather and water, burned or wasted by heedless man. Also, we wonder how long they would be considered treasures, if they were too lightly come by? Our scale of values is generally in direct ratio to the cost to ourselves.

There is a second reason: the treasures did not start by being treasures—they are the result of centuries of slow natural processes going on in God's marvelously planned physical world. Without time and heat and pressure, they would not have reached the stage at which we find them valuable.

As members of the Woman's Society of Christian Service, our treasures are *people.* They are right there in the church membership or community life of every one of us. But how little we really know about each other, beyond the surface facts! We are not suggesting that we pry into someone else's personal life, or force our way into their reticences. We may leave the X-ray and the fluoroscope to the laboratory technician; but eyes that see, and hearts that understand are something else again; and it is for these that the treasures-below-the-surface are waiting.

Referring to a local Woman's Society of Christian Service, one woman said meaningly, "It's easier to stay out than to get out, once they get you in." Another said of the same Society, "I've never been asked to do anything and I've been in from the beginning." Both are grave though unconscious indictments.

Not all of us enjoy the same things or have the same aptitudes. It takes eyes of the spirit and hearts that understand, to know just how earnestly to try to persuade one woman, and how tactfully to wait, with another, for a more propitious time. "For everything there is a season, and a time for every matter under heaven" [1]; but the same Preacher who said that, said also, "He has made everything beautiful in its time." [1] (Ecclesiastes 3:1, 11) And this potential beauty is surely the intended heritage of every child of God.

The women of Methodism are the result of centuries of heritage and training. The past year's study of John Wesley and the founding of Methodism, through church-school literature, the church-wide study of *Heritage and Destiny,* current books, and most recently a movie of superior quality, gives us a new sense of powers that have combined to make us more aware of what we ought to be. "Time and heat and pressure" through two centuries should have succeeded in preparing a generation of Methodist women who are themselves ready to "set the world on fire" for the cause of Christ.

Do not be deterred in your search for treasure, when you have to go below the surface. Believe in *people*—and believe in the opportunity you are offering them in world-wide sharing. Approach them at the point of a common caring; no superficial technique is worthy of the greatness of this search. Do not try to mold them to what you want them to do, in the life of the church and of the Society. Rather, let God reveal to them, through you, the work He has prepared for their especial doing.

They are His treasures. . . .

So are we all.

[1] From the Revised Standard Version of the Bible. Copyrighted 1946 and 1952.

Watch for a series of MAPS OF THE SPIRIT beginning in the September issue.

1954-1955

CHECK SHEET FOR QUADRENNIAL GOALS

CHARTING THE COURSE IN THE LOCAL SOCIETY

THEME AND EMPHASES 1952-1956

THAT THE KINGDOM OF GOD MAY BE REALIZED

1. WE WILL SEEK TO GROW AS CHRISTIANS.
2. WE WILL SEEK TO BRING OTHERS INTO THE CHRISTIAN FELLOWSHIP . . . OF THE CHURCH AND OF THE WOMAN'S SOCIETY OF CHRISTIAN SERVICE AND THE WESLEYAN SERVICE GUILD.
3. WE WILL SEEK WITH CHRISTIANS EVERYWHERE THE SUSTAINING FELLOWSHIP AND POWER OF A WORLD CHRISTIAN CHURCH.
4. WE WILL USE ALL AVAILABLE RESOURCES TO WORK FOR "THE THINGS THAT BELONG UNTO PEACE."
5. WE WILL PROCLAIM THE WORLD MISSION OF THE CHURCH TO BE GOD'S PLAN FOR THE REDEMPTION OF THE WORLD, TO THIS END, WE WILL WORK TO MAKE THE LORD JESUS CHRIST KNOWN TO ALL PEOPLES EVERYWHERE, TO PERSUADE THEM TO BECOME HIS DISCIPLES, AND TO FOSTER THE KNOWLEDGE AND EXPANSION OF THE MISSIONARY ENTERPRISE THROUGHOUT THE WORLD.
6. WE WILL ACCEPT THE PRICE OF CHRISTIAN DISCIPLESHIP.

	First Quarter	Second Quarter	Third Quarter	Fourth Quarter
I. SPIRITUAL GROWTH *We Will Seek to Grow as Christians*				
1. Organize a study class on *Jesus' Teachings Concerning Women.*				
2. Continue or form a Prayer Group.				
3. Encourage enrollment in the Fellowship of Intercession.				
4. Cooperate with the secretary of Spiritual Life in her activities as a member of the church Commission on Membership and Evangelism. (See *Discipline.*)				
II. WIDENING FELLOWSHIP *We will seek to bring others into the Christian Fellowship of the Church and of the Woman's Society of Christian Service and the Wesleyan Service Guild.*				
1. Use some adaptation of the "Treasure Hunt."				
2. Increase the effectiveness of the Woman's Society and Guild by enlisting all women of the church as members.				
3. Emphasize use of THE METHODIST WOMAN and WORLD OUTLOOK and cooperate in the October combination drive.				
4. Make regular use of publicity channels—bulletin, newspapers, radio—to promote the Woman's Society and the Wesleyan Service Guild.				
III. A WORLD CHURCH *We will seek with Christians everywhere the sustaining fellowship and power of a World Christian Church.*				
1. Use the *Prayer Calendar* (Literature Headquarters, 40 cents) for daily prayer for missionaries around the world.				
2. Cooperate in interdenominational activities: **A. Council of Church Women** **a. World Day of Prayer** **b. May Fellowship Day** **c. World Community Day** **B. Other activities such as** **a. Community Vacation Church School** **b. Weekday Religious Education**				
3. Present information about the World Federation of Methodist Women.				
4. Become informed concerning the World Council of Churches. See how your own church is related to the World Council.				

	First Quarter	Second Quarter	Third Quarter	Fourth Quarter
IV. PEACE *We will use all available resources to work for "the things that belong unto peace."*				
1. Present to youth and children mission studies, including opportunities for Christian service.				
2. Apply the principles of the Charter of Racial Policies of the Woman's Division to your own church and community.				
3. Observe United Nations Day.				
4. Organize a study class on "That They May Have Life."				
V. MISSIONS *We will proclaim the world mission of the Church to be God's plan for the redemption of the world. To this end, we will work to make the Lord Jesus Christ known to all peoples everywhere, to persuade them to become His disciples, and to foster the knowledge and expansion of the missionary enterprise throughout the world.*				
1. Use the Program Book and Worship Booklet, ***Except the Lord Keep the City***, in the monthly meetings.				
2. Organize study classes on "India" and "The City."				
3. Cooperate in church-wide study of "The City," using the text, ***Crowded Ways***.				
4. Use the "Widening Fellowship" treasure chest plan for increased giving to the work of the Woman's Division.				
VI. DISCIPLESHIP *We will accept the price of Christian discipleship.*				
GENERAL GOALS FOR 1954-1955				
1. Send all reports to District Officers ON TIME.				
2. Conduct systematic leadership training. Hold an Officers' Training Day.				
3. Have a missionary or other guest speak on some phase of the work of the Woman's Division.				
4. Promote Special Memberships.				
5. Send representatives to subdistrict, district, and conference meetings.				
OTHER LOCAL GOALS FOR 1954-1955				
1.				
2.				
3.				
4.				
5.				

GIFTS OF PERSONALITY

The Christmas meeting of the Woman's Society in Oconomowoc, Wisconsin, brought happiness to the "stranger within the gate."

Two war brides from England, a young Hungarian and her German husband, and a young mother and her little daughter who had been in the country only four weeks came and told how Christmas was spent in their homelands. The young husband brought his zither and played Christmas carols and yodeled lustily. Atmosphere for the worship center was provided by a hundred-year-old Swedish candelabra, a German Advent wreath and wood carvings. The gift to the Christ Child was an offering of $22.50 for CARE packages for Korea, and at least six new Americans found friendship.

(*The Compass,* Wisconsin Conference)

100 PERCENTERS

The following Woman's Societies of Christian Service report every woman member of the church a member of the Society. Listing is by Conferences. (Names received up to May 10)

BALTIMORE: Washington East District—Guilford
ERIE: Jamestown District—Kennedy, Napoli, N. Y.
PITTSBURGH: Pittsburgh District—Ohio Street, Simpson
Blairsville District—Cramer
TROY: Glens Falls District—Schuyler Falls
WEST VIRGINIA: Central District—Hundley Chapel, Stoney Point
ALABAMA: Mobile District—Calvert
KENTUCKY: Lexington District—Mount Vernon
MEMPHIS: Brownsville District—Doncyville
Lexington District—Shiloh
MISSISSIPPI (SE): Crosby, West Laurel
NORTH CAROLINA (SE): *Durham District*—Mann's Chapel
Elizabeth City District—Mt. Hermon, Newbegun, Woodley's Chapel, Sharon, Cashie
Raleigh District—Pleasant Plains
Rocky Mt. District—Tabernacle, Bethlehem (Nashville)
Wilmington District—Kings, Regan, Verona
SOUTH CAROLINA (SE): *Rock Hill District*—Tabernacle
Sumter District—Andrews Chapel, Bethesda, Marshall, Cheraw
SOUTH GEORGIA: Pierce Chapel, Beulah, Trinity Brinson, Forrest Street
TENNESSEE (SE): *Mt. Pleasant District*—Choates Creek, Robinson Chapel
VIRGINIA: Alexandria District—Centreville
Farmville District—Providence
Norfolk District—Thalia
Richmond District—Shiloh (Bowling Green charge)
Staunton District—Hightown
Winchester District—Clover Hill
WESTERN NORTH CAROLINA: Charlotte District—Heath Memorial
Marion District—Newland
Statesville District—Greenwood, Pisgah
Waynesville District—Francis Cole, Hampton Memorial
EAST TENNESSEE: Bluefield District—Amonate
LEXINGTON: Cincinnati District—Gaines
DETROIT: Saginaw Bay District—Arbela, Bethel, Robinson, Spratt, Sunshine, Sutton
ILLINOIS: Peoria District—Galva, Grace
INDIANA: New Albany District—Embury, Henryville, Horner's Chapel, Louden's Chapel, New Chapel, New Philadelphia, Plattsburg
IOWA-DES MOINES: Burlington District—Embury, North Liberty
Council Bluffs District—Grant, Wesley Chapel
Ottumwa District—Christianburg, Cedar, Unionville
MICHIGAN: Albion-Lansing District—Bismark, Charlesworth, Delta Mills, North Parma
Grand Rapids District—Alto, Claybanks
MINNESOTA: Central District—Willmar, Ortonville
Mankato District—Bingham Lake
NORTH-EAST OHIO: Cambridge District—Oak Grove
Norwalk District—Bennetts Corners, Lorain, 20th Street
NORTH INDIANA: Richmond District—Oakland, Spartanburg
Warsaw District—Brimfield, Cooks Chapel
NORTH IOWA: Sioux City District—Whiting
NORTHWEST INDIANA: Crawfordsville District—Liston, Locust Grove, Mt. Olivet
Lafayette District—Zion
OHIO: Defiance District—Grover Hill, Salem, Emanuel, Pioneer
Chillicothe District—Haynes, Pherson
SOUTH DAKOTA: Volin, White Lake
SOUTHERN ILLINOIS: Carbondale District—Belknap
WEST WISCONSIN: Northern District—Emerald, Martell
CENTRAL KANSAS: Colby District—Bazine, Nekoma
Concordia District—Beulah, Lovewell
Dodge City District—Cimarron
Wichita District—Furley
EAST OKLAHOMA: Cushing District—Agra
KANSAS: Emporia District—Grenola, Olpe
Independence District—Columbus, Lebanon, Mt. Pleasant, Sycamore Valley
Kansas City District—Bucyrus, Denton
Ottawa District—Blue Mound, Rantoul
Topeka District—Birmingham
LITTLE ROCK: Hope District—Mineral Spring, Mt. View
MISSOURI: Kirksville District—Brashear, Linneus
Chillicothe-Richmond District—Mabel, Liberty
NEBRASKA: Columbus District—Morse Bluff, Warnerville
Geneva District—McCool Junction
Omaha District—Kennard
NEW MEXICO: Albuquerque District—Clayton, N. M.
NORTH TEXAS: McKinney District—Verona
NORTHWEST TEXAS: Big Spring District—Courtney
Pampa District—Gageby, Sominorwood
SOUTHWEST MISSOURI: Joplin District—Cross Timbers, New Salem
SOUTHWEST TEXAS: Corpus Christi District—Lolita
WEST OKLAHOMA: Oklahoma City District—Village
COLORADO: Greeley District—Akron, Wray, Yuma
Pueblo District—Manzanola
MONTANA: Bainville
OREGON: Eugene District—Ft. Klamath
Forest Grove District—Banks Community
PACIFIC NORTHWEST: South Puget Sound District—Woodinville, Washington
SOUTHERN CALIFORNIA-ARIZONA: Arizona District—Crutchfield Memorial, Phoenix, Arizona
San Diego District—Balboa, California

THE FOLLOWING DISTRICTS ARE REPORTED AS 100 PER CENT ORGANIZED:

BALTIMORE: Washington West District
NEWARK: Northern District
NORTH CAROLINA (SE): *Raleigh District*
LEXINGTON: Columbus District
SOUTHWEST MISSOURI: Marshall District

MISSIONARY EDUCATION

ELIZABETH STINSON, *Secretary*

Dear Secretaries:

In order that you may add to the list of books which we carried for your reading circles and libraries in the February, 1953, issue of THE METHODIST WOMAN, we are choosing some books suggested for the current studies which we feel will be most helpful. We are not adding adult textbooks. There will be a reprint of this page as there was of the two pages in the February, 1953, issue. We hope that you will continue to learn about our neighbors around the world, so that you will be in a position to give an opinion when questions arise as to world issues.

NONFICTION [1]

Bell, Bernard Iddings, *Crowd Culture.* New York: Harper and Brothers, 1952. $2.00.

Bowen, Howard R., *Social Responsibilities of the Businessman.* New York: Harper and Brothers, 1953. $3.50.

Bowles, Chester, *Ambassador's Report.* New York: Harper and Brothers, 1954. $4.00.

Brown, William Adams, *The New Order in the Church.* New York: Abingdon Press, 1943. $1.50.

Childs, Marquis, *Ethics in a Business Society.* New American Library, 1954. Paper, 35 cents.*

Fisher, Louis, *The Life of Mahatma Gandhi.* New York: Harper and Brothers, 1950. $5.00.

Ghose, Sudhindra N., *And Gazellas Leaping.* New York: The Macmillan Company, 1949. $3.50.

Hall, Louise, *The Peabody Sisters of Salem.* New York: Little, Brown Company, 1950. $4.50.

Henrichsen, Margaret K., *Seven Steeples—A Minister and Her People.* Boston: Houghton Mifflin Company, 1953. $3.00.

Johnstone, Margaret Blair, *When God Says "No."* New York: Simon and Schuster, 1954. $3.50.

Jones, E. Stanley, *Mahatma Gandhi: An Interpretation.* New York: Abingdon-Cokesbury Press, 1948. $2.00.

Letts, Harold, *Christian Action in Economic Life.* Philadelphia: The Muhlenberg Press, 1953. Pamphlet, 65 cents.*

Myrdal, Gunnar, *An American Dilemma.* New York: Harper and Brothers, 1944. $6.00.

Nehru, Jawaharlal, *Independence and After.* New York: John Day Company, 1950. $4.50.

Nehru, Jawaharlal, *Toward Freedom* (an autobiography). New York: John Day Company, 1942. $6.50.

Nehru, Krisna, *With No Regrets.* New York: John Day Company, 1945. $3.00.

Newbigin, J. E. Lesslie, *That All May Be One.* New York: Association Press, 1952. $1.50.

Oxnam, G. Bromley, *Labor and Tomorrow's World.* New York: Abingdon Press, 1945. $1.50.

Shippey, Frederick A., *Church Work in the City.* New York: Abingdon-Cokesbury Press, 1952. $4.50.

Soper, Edmund D., *The Religions of Mankind.* New York: Abingdon Press, 1951. $3.50.

Sweet, William Warren, *Religion in the Development of American Culture.* New York: Charles Scribner's Sons, 1952. $3.50.

Sweet, William Warren, *The Story of Religion in America.* New York: Harper and Brothers, Revised, 1950. $3.75.

Underhill, Evelyn, *Collected Papers.* Edited by Lucy Menzies. New York: Longmans, Green and Company, 1946. $1.75.

Underhill, Evelyn, *Letters of Evelyn Underhill.* New York: Longmans, Green and Company. $3.25.

Williams, Harry, *Ceylon, Pearl of the East.* New York: The Macmillan Company, 1951. $5.00.

Wyker, Mossie Allman, *Church Women in the Scheme of Things.* St. Louis: Bethany Press, 1953. $2.00.

FICTION

Sanford, Agnes, *Lost Shepherd.* Philadelphia: J. P. Lippincott Company, 1953. $3.00.

Sincerely yours,

Elizabeth Stinson

[1] Unless otherwise indicated, these books are Abingdon-Cokesbury publications and may be obtained from The Methodist Publishing House serving your territory. Most of the other books may also be obtained there.

* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing offices.

LATEST FIGURES

Texas is a growing state. We have learned from Mrs. A. D. Eisenrich, publicity chairman of the Woman's Society of Christian Service of Brownsville, Texas, that the figures given on page 5 of the January issue were an understatement. Therefore, we are happy to give the latest figures.

When the 1950 census was taken, the population of Brownsville was 36,176; now it is estimated to be 40,000. Forty-five per cent of the people are Anglo-Americans, and 55 per cent are Latin-Americans who are either American citizens of Mexican origin or legal resident aliens.

It is true that "wetbacks" can be seen crossing the dry Rio Grande River at almost any hour, but the "7,000 aliens sent back across the border" were from the entire valley, which includes a fairly large area, and were brought here to the Deportation Division of the Immigration Service prior to their being sent back to Mexico. Brownsville, like Laredo and any other large port of entry along the border, is a deportation center for a large surrounding territory, as well as being the seat of a Federal Court.

The Good Neighbor Settlement House does help the migrant in addition to its regular program, but all migrants are not aliens, many being nationals who follow the harvest. These nationals particularly need to realize the necessity of more and longer school periods for their children. The social workers here are trying to impress this fact upon the fathers—that they can go elsewhere to work, leaving the mothers and children here until the schools close. Special classes in practical English are held for migrants, so that they can make known their most urgent needs. Other more intensive English reading and writing classes are given for those desiring to apply for citizenship, as well as classes in arts, crafts, and woodwork for their children.

CHILDREN'S WORK

By RUBY VAN HOOSER, *Secretary*

Going to School

This summer of 1954 is an eventful time for secretaries of Children's Work. It is the one summer during the quadrennium when conference secretaries attend the Jurisdiction Schools of Missions and Christian Service and when the missionary education of children as a part of the ongoing program of the church is especially stressed in conference schools and in educational seminars of the Woman's Society of Christian Service.

Jurisdiction Schools

There is much to learn on the part of those conference leaders who themselves are eager to become better-trained teachers of children and to share this training with responsive district and local secretaries of Children's Work. During June and July, therefore, the conference secretaries of each jurisdiction have gathered at their own School of Missions, and there, surrounded by the beauty and serenity of God's out-of-doors, they have taken part in experiences of study and fellowship, work and worship, that have prepared them for leadership in the year ahead.

At each jurisdiction school in addition to the regular program, there were specific opportunities planned for the conference secretaries in a departmental Clinic on Children's Work. The clinics were in charge of the jurisdiction secretaries of Children's Work.

Conference Schools

Writing to the local secretaries of Children's Work a conference secretary said:

"I will have the privilege of attending the Jurisdiction School of Missions where I will get some first-hand training for this work of ours. Do you have a question needing an answer that you would like to have me discuss with the leaders in charge of Children's Work at the jurisdiction school? If so, send it to me right away. Then, if you will come to our Conference School of Missions, I will try to tell you what I have learned."

In sharing with district and local secretaries at the conference schools the training that she has received at the Jurisdiction School of Missions, a wide door of service is open to the conference secretary. In the Clinic on Children's Work of which she will be in charge, major attention will be given to the development of plans and activities for the missionary education of Methodist children through their study of the emphases, "India and Pakistan" and "The City."

In addition to the questions centering around the children's study, district and local secretaries will wish to consider many matters relating to their specific duties, and to look together at the *Calendar of Activities* for the current year.

Yes, secretaries of Children's Work *are* going to school this summer. They are learning to live and to grow as members of God's world family, and to guide children in the way of the same great fellowship.

ANNUITY PLAN

Check and Double Check

You *send* a check to invest in the work and program of the Woman's Division of Christian Service.

You *receive* two checks a year as a return on your investment as long as you live.

Send for the leaflet, *Annuity Dollars Make a Difference.*

Treasurer of the Woman's Division of Christian Service, 150 Fifth Avenue, New York 11, New York.

Name_____

Address_____

WESLEYAN SERVICE GUILD NEWSLETTER

LILLIAN A. JOHNSON, *Secretary*

GUILD WOMAN OF THE MONTH

Dr. Jean Cate Tarwater

Dr. Jean Cate Tarwater of Montgomery, West Virginia, is a member of the Wesleyan Service Guild of the Montgomery Methodist Church. She is a physician, having studied at Maryville College, Maryville, Tennessee, and the University of Tennessee School of Medicine. Her internship was served at Baroness Erlanger Hospital, Chattanooga, Tennessee. Let us ask her some questions:

Will you tell us some interesting facts about your work? "At present, delivering babies is an interesting and fascinating part of my work. I am a staff member, doing general practice with emphasis on obstetrics and pediatrics in a 120-bed hospital in a small mining and industrial community.

"Another interesting fact about my work is that I have the privilege of working with doctors from various parts of the world. Our staff has been a veritable little U.N. Germany has been represented twice; Mexico, twice; China and France, once each; and the United States is well represented."

How did you become interested in the Guild? "Two years ago, not only I, but my entire family became interested in the Wesleyan Service Guild. It was at this time that my mother began teaching the study courses for the Guild at the Asbury Methodist Church in Chattanooga, Tennessee. The latter part of each month became known in our household as 'T A G' days (till after Guild). A week prior to the last Friday of each month, while she prepared her lesson, Mother answered all invitations or proposed decisions with 'Wait 'til after Guild.' On several occasions I went along to the Guild meetings —at first, to see the fruits of 'T A G' days, but later, for the unusual fellowship as well as for the enlightening programs."

How has your vocation helped you to a deeper understanding of the ways in which you can serve as a Guild member? "The programs of the Guild have shown me wider vistas of world need, and have given me the privilege of feeling that I have a part—small as it may be—in relieving some of the pain and suffering abroad in the land.

"On a hot night this past summer, I was repairing, under local anesthesia, a painful gash on the face of a woman who had been in an automobile accident. She was a stranger to me at first, but not for long. From under the sterile drapes and towels which covered her face as I worked, a pleasant voice asked if there were any Methodists in the room. I quickly answered in the affirmative. The next question was, 'Are there any members of the Wesleyan Service Guild here?' Although it was 1:00 A.M. and I had been on duty since 8:00 o'clock the previous morning, I suddenly felt rested, and we—the patient and I—'talked Guild' while I completed the repair. I learned that she was the jurisdiction secretary of the Wesleyan Service Guild.

"My experience with this charming lady helped me to a deeper understanding of how I, in my vocation, can serve as a Guild member."

How has the Guild helped you in your life and work? "I first felt the influence of the Guild about twelve years ago when I was a patient at Warm Springs, Georgia, recuperating from poliomyelitis. It was through the prayers, letters, cards, and 'sunshine basket' of a Tennessee Guild that I received encouragement when it looked as though I might become an invalid at the age of seventeen. The Guild members of Asbury Methodist Church, Chattanooga, deserve much credit for my recovery, for they kept my morale bolstered—a big factor in the cure of any patient.

"Again, before I became a member, the Guild helped me to a new spiritual experience two years ago. The Guild of which my mother is a member became so enthusiastic about the project of reading the entire Bible in a year, that the enthusiasm of its members spread throughout the whole church. And, although not meeting the Guild's goal, I completed the reading of the Bible in two years—a joy I might not have experienced had it not been for the influence of that particular Guild. I am planning now to read it again and again—in the different versions.

"The fellowship I have had in the Wesleyan Service Guild here in Montgomery has been for me a means of relaxation from the tensions in the hurried life of a physician. It has been within the Guild that I, in a strange community, have met women of the highest type. The challenge which I have felt in the Guild fellowship has given a new zest to my life and work."

An Open Letter

From "Undesignated"

Dear Guild Members:

Although some of you already have met me, I want to introduce myself so that all of us may become acquainted with each other. I belong to the Cash-for-Supply-Work family. My given name is "Undesignated." My mother tells me that my name means "to be used where needed." The other day one of your units sent me on a trip. I had a wonderful time! Both the local treasurer and the conference treasurer of the Woman's Society of Christian Service seemed very happy to see me. When I arrived at the office of the treasurer of the Woman's Division of Christian Service, someone immediately said, "Oh, isn't it nice to see Undesignated!" I finally landed in the hands of a young new rural worker who is doing a wonderful job. She is not yet well known among the Woman's Society and Guild people, and for that reason she does not see much of my family. She squealed with delight as she sent me on with an order for copies of *New Friends for Nena, The Secret Suitcase, The Round Window, At Work and Worship Around the World,* and *All the World Shall Worship Thee.* Who knows how many fine things will happen because the children in that rural area are learning more about missions? I must say I am glad my name means "to be used where needed." Since it is much more important for the Pledge-to-Missions family to get around, I know you send my family sparingly. But sometime soon when you do send the rest of my family on one of these trips, will you not also send me?

Sincerely yours,

Undesignated

Cash-for-Supply-Work

Westlake

Miss Mabel Ruth Nowlin (center) participating in the Woman's Society group of the Family Life Institute, conducted by Miss Irma Highbaugh in Singapore. Notice the variety of dresses—Chinese, Malay, and Indian *saris*

LOCAL GUILDS AT WORK

"Get Better Acquainted Week" was recently observed by the Dr. Mary Holmes unit of Metropolitan Memorial Church, Washington, D. C.

Six members offered to hold small group meetings in their homes at various times during the week, giving new members, members of long standing, and other employed women an opportunity to become better acquainted.

A committee was appointed to work out the plans. Each hostess was given the names of persons to be invited and the general outline to follow in planning her party. The committee suggested that each hostess work with the help of an assistant to make detailed arrangements; to extend invitations; to make guests welcome by having them tell a few facts about themselves; to direct one or two snappy games; to have an officer present the program of the Guild, answer questions, and hand out Guild literature. It was further suggested that light refreshments be served, bringing the party to a close within two hours.

The names of persons unable to attend the particular party to which invited were returned to the committee for an invitation to another. Through the time and effort spent on invitations, it was possible for the majority of the women to attend one or another of the parties.

A total of sixty-eight women attended the six meetings held. The results have been gratifying to those who participated, and it is felt that the intended purpose was accomplished.

Interracial Study on Alcohol

The Wesleyan Service Guilds from both Negro and white churches of Austin, Texas, met together for a study class on "Alcohol and Christian Responsibility" with Mrs. Addie Page Haun, Wesleyan Service Guild secretary of Austin District, as teacher.

Members of the class made a sincere effort to acquaint themselves with the chemical nature of alcohol, its relation to narcotics, and its physiological effects, and to establish their responsibility for the prevention of alcoholism by understanding the systematic treatment.

The class learned from the twelve steps of Alcoholics Anonymous that the only real solution to this problem is to offer the alcoholic Jesus Christ as his only hope. A speaker was obtained to give first-hand information on Alcoholics Anonymous and a briefing on the newly established State Commission on Alcohol by the last Legislature.

As a result of the study class, each member participating promised to write Senators and Congressmen to vote for the pending bill which would prohibit the advertising of beer and other alcoholic beverages on TV and radio.

The average attendance in the class was one hundred. Eight units received jurisdiction recognition.

Report From Alaska

"The Wesleyan Service Guild of the First Methodist Church of Anchorage is two years old. Although small in size, we feel the Guild has made notable accomplishments.

"The survey begun last year among working girls to determine the need for a hostel was completed. The findings were given to Miss Emma Burris when she was in Anchorage in the fall.

"Each year at Christmas time the children from Jesse Lee Home spend one week in Anchorage among friends and members of the church who "adopt" them for a week. Our Guild always pays for their lunch at one of the general meetings at the church, and contributes generously toward the purchase of clothes.

"On April 25, the Guild, in cooperation with the Woman's Society of Christian Service, gave a tea honoring the nurses of the local Native Service Hospital.

"Besides making our pledge, we contributed to other very worthy causes such as the Week of Prayer and Self-Denial offering."

CULTIVATION FUND

A subcommittee of the Committee on Finance and Estimates of the Woman's Division has been making a careful study of Cultivation Funds during the past few months. Since the cultivation program has been a great problem to the Guild, the secretary of the Wesleyan Service Guild of the Woman's Division was called in to work with this committee from time to time, with the result that a statement was brought to the executive meeting of the Woman's Division in April. This statement, which was approved by the Woman's Division, will need study by both the Woman's Society and the Guild. We hope that you will give it your careful attention.

"The Subcommittee on Cultivation Funds has been instructed to continue its study, but at this time the following statements may be needed by way of clarification regarding the Wesleyan Service Guild and the Woman's Society of Christian Service in the handling of cultivation funds:

"1. Our cultivation and promotion program on all levels is one for which the Societies and Guilds have a united responsibility. Money raised for cultivation purposes by both the Woman's Society of Christian Service and the Wesleyan Service Guild should be placed in one fund to be used for the promotion of the total program of the Societies and Guilds on the basis of need, with the understanding that for purposes of information, the treasurer (on district, conference, and jurisdiction levels) will keep the record of receipts from each group separate on her books so that information on these totals is available for both Guilds and Societies.

"2. The Wesleyan Service Guild should present its own plans for a cultivation program to a meeting of the Conference Finance Committee with the conference Guild secretary present to participate in discussion of plans for raising cultivation funds and for drawing up budgets for the expenditures of such funds.

"It is assumed that this same procedure would be followed on both jurisdiction and district levels. This would avoid any separately handled fund-raising projects for cultivation of either Guilds or Societies."

Taking the conference Guild as an example, these are the steps the Guild will need to take:

1. The Conference Guild Committee sets up a budget covering the needs of the Conference Wesleyan Service Guild for cultivation and promotion for the coming year. It may be prepared by the conference secretary or a small committee working with her.

2. The Conference Committee studies it and makes any changes which it considers advisable.

3. The conference secretary presents it to the Finance Committee of the Conference Woman's Society of Christian Service, of which she is a member.

4. The Finance Committee studies it and approves it. It makes plans for raising the money to cover the entire askings, both for the Guild and the Woman's Society. The entire program of the Woman's Society and Guild should be the chief concern of both groups, regardless of the amount of money contributed by each. If the Guild wishes to put more money into the cultivation fund than does the Woman's Society, this should come as a recommendation from the Conference Guild Committee after being approved by the Guilds in the conference. It should then be brought to the Committee on Finance of the Woman's Society of Christian Service for approval. It should be handled by the conference treasurer of the Woman's Society of Christian Service, not by a special conference Guild treasurer. There should be a Guild treasurer on the local level only. The conference treasurers are as much treasurers of the Guilds as they are of the Woman's Societies.

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MATERIAL REQUESTED

I have been asked to gather as much factual material as possible on Roman Catholics who have become active members of Protestant churches. Pastors are invited to send me either brief accounts of Roman Catholics who have become Protestants, or the names and addresses of members of their churches who have been Roman Catholics. Such factual data, names and addresses, should be sent to my home address, 163 Greenway Road, Glen Rock, New Jersey.

—Rev. Stanley I. Stuber

LITERATURE AND PUBLICATIONS

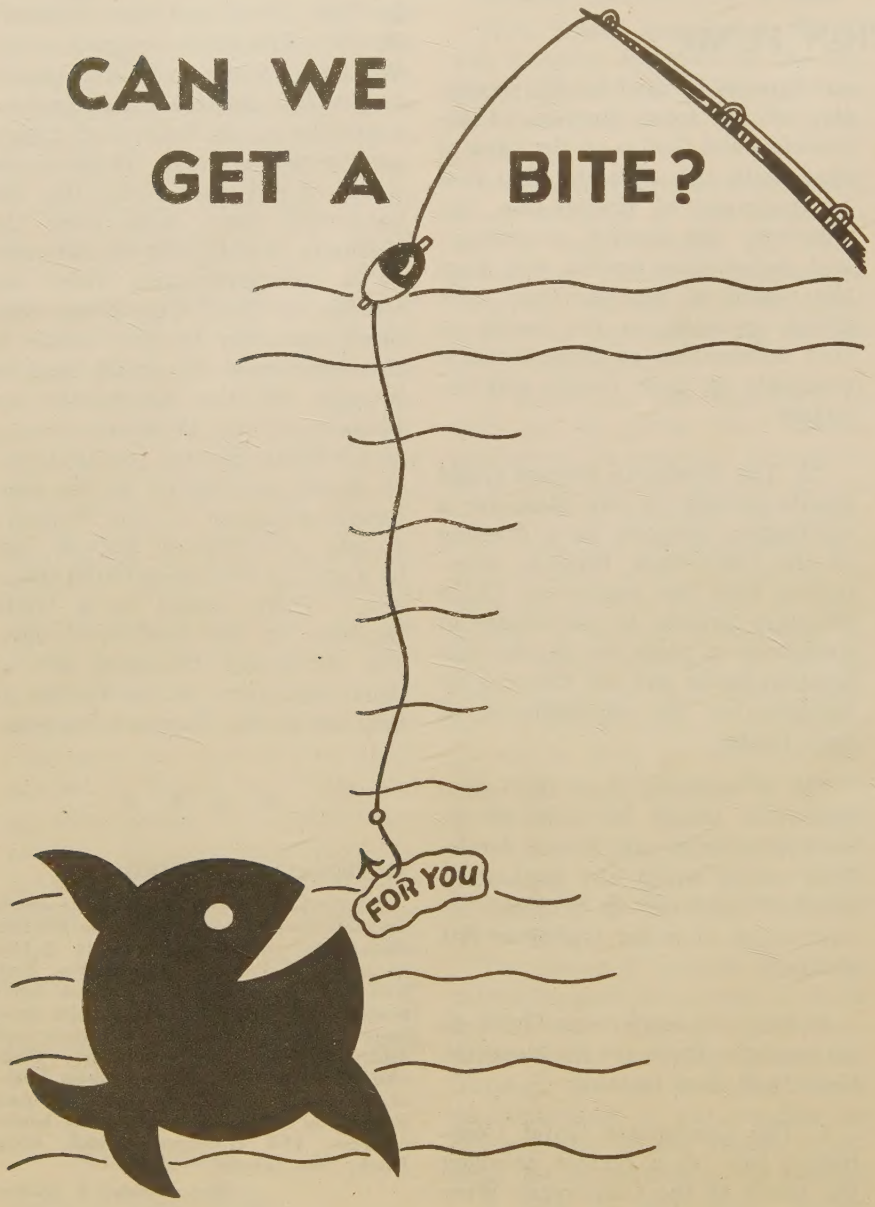
MRS. C. C. LONG, *Circulation Manager and Secretary of Literature*
7820 Reading Road, Cincinnati 37, Ohio

***The Methodist Woman*, $1.00 per year. Combination with *World Outlook*, $2.30**

Can We Get a Bite?

This is the month in which fishing expeditions are planned. The secretary of Literature and Publications should be a proverbial angler and fish for subscriptions both new and renewals.

If you are an officer looking for helpful suggestions or speech material, why *flounder* around? Give us a *nibble*. *Cast* your eyes on THE METHODIST WOMAN, a magazine full of human interest stories and telling methods of work. Subscription price, $1.00.



If you are a member just *angling* for pleasure, you will *land a catch* if you subscribe to THE METHODIST WOMAN and WORLD OUTLOOK. Both are quality magazines, and the combination subscription price of $2.30 is *bait* for bargain seekers. Smart fishermen always *troll* about for good fishing grounds. Fishing is fine at Literature Headquarters. Send your combination subscription at once.

Annual Drive

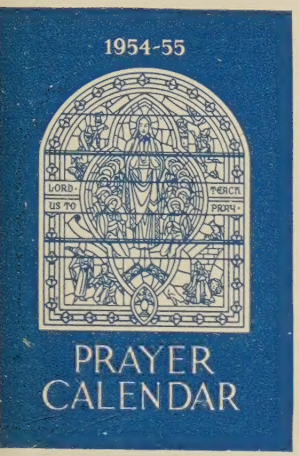
October is designated as the month for the yearly drive for combination subscriptions to THE METHODIST WOMAN and WORLD OUTLOOK. You will hear more about the plans later, but it is not too early to urge your Woman's Society to reserve a date in October as the day of "The Twins" (*not identical twins*) to secure combination subscriptions.

Jurisdiction, conference, and district banners were awarded to the winners on each level for the Operation Combination "O" campaign staged last October. Will *your* jurisdiction take the banner from Southeastern Jurisdiction? Will *your* conference win the banner from Florida Conference? Will Sarasota keep the district banner? The effort and correct reporting begin in the local church. The seeds of success are sown in the Society by the enthusiasm of the secretary.

CONCERNING LISTS

Numerous requests from commercial organizations continue to come to the headquarters of the Woman's Division of Christian Service for lists of Woman's Society presidents. The giving of such lists is definitely contrary to the policy of the Woman's Division. We therefore ask the cooperation of everyone including our bishops, district superintendents, and ministers in the refusal to grant such lists to commercial organizations.

NEW MATERIALS



Prayer Calendar. September 1954 through August 1955. Names of missionaries and deaconesses and places of work under the Woman's Division appear as daily guides in prayer. Strengthen your co-workers through an endless chain of prayer. 40 cents.

A Trip With a Mission. *Revised.* This map shows the location of home mission work so that those planning trips may see those projects on their route of travel. 50 cents.

Study and Action, 1954-55. Free for postage.

Turnover Chart of the United Nations. Sixteen posters on the United Nations. Printed in two colors. Includes a leaflet telling how to use the chart. $1.25.

Your United Nations and You. 5 cents; 12 for 35 cents.

Activities for 1954-55. Free for postage.

Thy Footsteps Tracing Eagerly. An over-all interpretation of the work of the Woman's Division. Free for postage.

Books Around the World. Questions and answers on Library Service. Free for postage.

Wesleyan Service Guild Prayer Card. Gives prayers for use throughout the day. 1 cent each; 50 for 40 cents.

WEEK OF PRAYER AND SELF-DENIAL **October 25-31, 1954**

Poster. Attractive in purple and white. 10 cents.

Gift Envelope. Free.

Leader's Handbook. Contains full suggestions for observance of the Week of Prayer and Self-Denial. Also lists the recipients of the offering. 10 cents; 3 for 25 cents.

Worship Service for the Program Meeting, "Our All-Sufficient Help." 3 cents; 25 for 50 cents.

Prayer Card. Lifts the projects for which the gifts are made in earnest prayer to the Heavenly Father. 2 cents; 75 for $1.00.

Meditations and Plans for the Quiet Day, "Christ Our All." 15 cents; 12 for $1.00.

Order of Worship for the Quiet Day, "Christ Our All." 5 cents; 25 for 75 cents.

NOTE: Conference secretaries of Literature and Publications will send each society and Wesleyan Service Guild in the local church a free packet containing one of each of the above. Free packets were sent to conference secretaries of Literature and Publications the last week in June. *Free packets cannot be obtained from Literature Headquarters.* Orders for Week of Prayer material must be in our office by October 8, 1954.

APPROVED STUDIES 1954-55

For Adults

Theme: The City.

Man and God in the City. By Kenneth D. Miller. $1.25
Look at the City. By Janette T. Harrington. $1.00.
Adult Guide on "The City." By Ione Catton. 50 cents.

Supplementary Materials:

The Church in Urban Life—A Fact Book. 50 cents.

Theme: India, Pakistan, and Ceylon.

Under Three Flags. By Stephen Neill. $1.25.
Face to Face With India. By Roland E. Wolseley. $1.25.
Adult Guide on "India, Pakistan, and Ceylon." By Irene A. Jones. 50 cents.

Supplementary Materials:

Pakistan. By Constance Blackstock. 10 cents.
Isabella Thoburn, Creator of Ideals. 10 cents, 3 for 25 cents.
Clara Swain—The Call and the Answer. 5 cents, 6 for 20 cents.

Theme: That They May Have Life.

Christianity and Wealth. A symposium. 65 cents.
A Leader's Guide for "That They May Have Life." By Mrs. Clifford A. Bender. 25 cents.

Supplementary Materials:

Christian Action in Economic Life. By Harold Letts. 65 cents.
Ethics in a Business Society. By Marquis W. Childs and Douglass Cater. 35 cents.
The Social Creed of The Methodist Church. Single copies, free; 2 to 100 copies, 3 cents each; 100 copies, $1.50 per hundred.

Theme: Jesus' Teachings Concerning Women.

The Master Calleth for Thee. By Lady Hosie. 65 cents.
A Guide to Jesus' Teachings Concerning Women. By Ethelene Sampley. 25 cents.

Supplementary Materials:

Direct Messages From Jesus to Woman. By Leila F. Epps. 15 cents.
Four Years, Four Words, Four Women. By Clarine Grenfell. A dramatic worship service. 15 cents.
The Well at Sychar. By Mary Clark Tipps. A worship service in playlet form. 10 cents; 2 for 15 cents.

The Church-Wide Study.

Crowded Ways. A symposium. 50 cents.

PROGRAM MATERIALS

For Adults — September 1954 through August 1955

Except the Lord Keep the City

For Woman's Societies and Wesleyan Service Guilds

Program Book and **Worship Booklet,** Packet. 75 cents.
Program Book. 60 cents each, 3 for $1.50.
Worship Booklet. 20 cents each, 10 for $1.50.
My Date Book, 1954-55. Program calendar for local society. 5 cents.
Spanish Edition, Program Book and Worship Booklet in one volume. Available September 1. 60 cents.

For Youth — September 1954 through August 1955

Crowds and Faces. Worship services and programs for a World Friendship Group of Girls in the Methodist Youth Fellowship. 75 cents.

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FOURTH ASSEMBLY

Woman's Society of Christian Service

AUDITORIUM, MILWAUKEE, WISCONSIN

MAY 25-28, 1954

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